

BEHIND THE SCENES

S. H. CHESTER

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An Administrative History of the Foreign Work of the
Presbyterian Church in the United States

By

SAMUEL H. CHESTER

Secretary Emeritus

Author of "MISSIONS IN THE FAR EAST," "THIRTY YEARS IN A
SECRETARY'S OFFICE," etc.

Lectures Delivered at Austin Presbyterian Theological
Seminary, April, 1928



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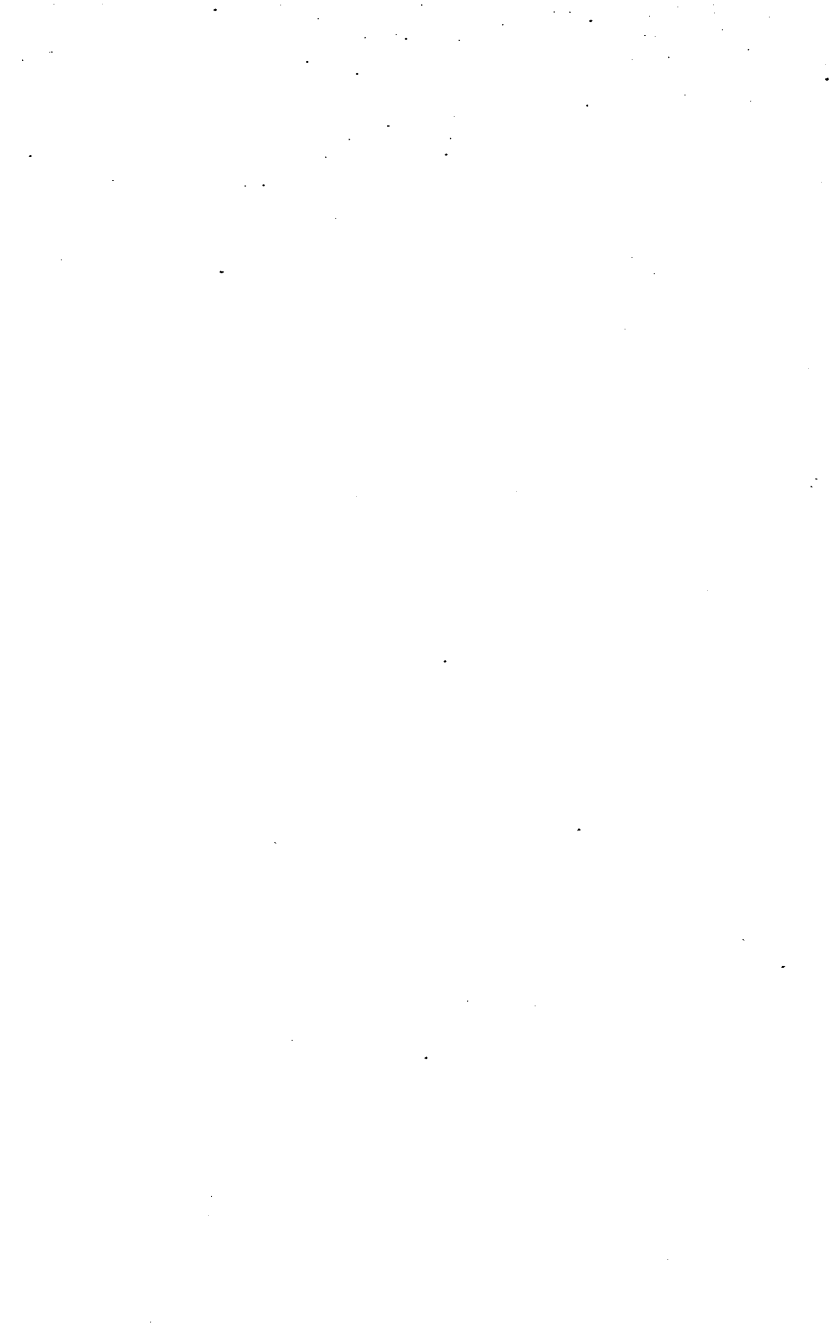
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SAMUEL H. CHESTER

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*Dedicated
To
MY WIFE*

*"There shall be an handful of corn in the Earth upon the top
of the mountains: the fruit thereof shall shake like Lebanon."*



INTRODUCTION

The chapters of this volume, with the exception of the last four, were given in substance in a series of Missionary Lectures to the Faculty and students of Austin Theological Seminary in April of this year, 1928. At the kindly instigation of the President of the Seminary, Dr. Thomas W. Currie, and of other friends to whom the manuscript of the Lectures was submitted, they have been revised and supplemented, and, under the auspices of the Seminary, are now given to the public in their present form.

So far as the contents of the book are concerned the author wishes it clearly understood that for the views expressed in commenting on the facts and incidents that make up the story he is himself alone and personally responsible. He is confident, however, that, in the main, they will not be found out of harmony with certain principles of administration by which those who have conducted the work have been guided from its beginning in 1861 to the present time, through all changes of personnel of the Executive Committee and of our Secretarial force; the wisdom of which now seems to be conspicuously vindicated in recent happenings in many parts of the mission field, and especially in India and China. It is the author's hope that from this history of the past some lessons may be drawn that will help in dealing with the perplexities that confront us in the present transition stage in the

adjustment of relations between the missionary body and the indigenous Church which now, in all the more important fields, has grown out of its labors.

The author can only regret that this story, so intrinsically interesting and important, should be so inadequately told. This is due, in part, of course, to his own personal limitations, but also in part to the circumstance that, except for a visit of a few days at the office for which the Executive Committee was kind enough to arrange, the work had to be done at his present home, several hundred miles distant from where the records and documents that had to be consulted are kept. Friends in the office, and especially my beloved former colleague, Dr. James O. Reavis, and his Secretary, Miss Sadie Roth, and my former Secretary, Miss Margaret McNeilly, have been most kind in helping to overcome this difficulty so far as it could be overcome by correspondence. Valuable help has also been given in the preparation of the manuscript by my friend, Miss Ruth Hayes of Black Mountain, N. C., who has always insisted on doing this work as a free-will offering to the missionary cause.

For helpful suggestions from a number of friends who have examined the manuscript, the author would hereby express his gratitude.

S. H. CHESTER.

Montreat, N. C.

November 6, 1928.

CONTENTS

CHAPTER	PAGE
I. ORGANIZATION	9
II. DEVELOPMENT OF POLICIES.....	18
III. AN UNEXPECTED DEVELOPMENT.....	29
IV. TROUBLED WATERS	45
V. SELF-SUPPORT IN THE NATIVE CHURCH	51
VI. EDUCATIONAL PROBLEMS IN JAPAN AND CHINA	57
VII. POLYGAMY ON THE MISSION FIELD....	68
VIII. TROUBLES IN THE CONGO.....	75
IX. THE WOMAN'S AUXILIARY.....	89
X. COMITY AND COOPERATION.....	94
XI. LAYMEN'S MISSIONARY MOVEMENT..	111
XII. THE INTER-CHURCH WORLD MOVE- MENT	117
XIII. ADMINISTRATIVE CHANGES	127
XIV. THE MISSIONARY OBJECTIVE.....	133
XV. A LOOK AHEAD.....	136



BEHIND THE SCENES

CHAPTER I ORGANIZATION.

The first General Assembly of The Presbyterian Church in the United States meeting in Augusta, Georgia, in 1861, issued the declaration that "obedience to the Great Commission is the great end of our Church's organization and the indispensable condition of her Lord's promised presence."

On account of the Civil War we had no access at that time to any foreign field, but a Committee of Foreign Missions was organized, so as to be in readiness to enter the first open door, and which, during the war, conducted missionary work among "The Five Nations" of the Indian Territory.

In 1867 we began our strictly foreign work by taking over a station in China, then in charge of Rev. E. B. Inslee, a man of Southern birth and traditions, who had previously served under the Foreign Board of the undivided church. Other missions were opened in Brazil in 1869, in Mexico and in Greece in 1874, in Japan in 1885, in Africa in 1890, in Korea in 1892, and in Cuba in 1899. The story of the work in these

several fields has already been told, as it could only properly be told, in a series of volumes written by missionaries on the field who were in personal touch with it. The purpose of this narrative is to rescue from oblivion some of the more important events and happenings connected with the administrative side of the work both at home and abroad.

SECRETARYSHIP OF DR. JOHN LEIGHTON WILSON

One of the Commissioners to the Augusta Assembly was Dr. John Leighton Wilson, a South Carolinian by birth, and a graduate of Columbia Theological Seminary, who had first served twenty years as a missionary in Africa and then eight years as one of the Secretaries of the Foreign Mission Board. He was already widely known in the Church as a man of force and dignity of character, of wisdom and discretion as shown in his dealing with the difficult and delicate situations arising in those troublous times, and of intense devotion to the missionary cause to which he had given his life. It seemed a manifest providence that such a man was present and available to be put in charge of the missionary work our Church was proposing to undertake, and, as a matter of course, he was chosen without opposition as our first foreign Secretary.

Another member of that Assembly was Dr. James Henley Thornwell, Professor of Theology in Columbia Seminary, a man of brilliant intel-

lect. and of phenomenal eloquence, and whose views and personal influence largely dominated the early history of our Church. He had been for twenty years fighting a battle in the Church courts and in the press for the abandonment of the policy of conducting the Church's benevolent work through the agency of incorporated Boards, and the substitution for them of Executive Committees, which should be, as he declared, "the mere instruments through which the Assembly itself acts, and not agencies standing in the place of the Assembly and acting for it." His debate with Dr. Charles Hodge on that subject in the Rochester Assembly of 1860 is one of the classic episodes in our *ante-bellum* ecclesiastical history, and may be found published in full in his collective writings.* He was never able to effect this change in the undivided Assembly, but at the first meeting of the Southern Assembly he was chairman of the committee on organization, and under his leadership our system of Executive Committees in the place of Boards was adopted.

BOARDS AND COMMITTEES

Personally, Dr. Thornwell believed in the conduct of missions both home and foreign directly by the Presbytery, independently of any central agency, and independently even of the Assembly, except in the right of review and control. In reading his discussions of this subject one is re-

**Collected Writings*, Vol. 4, page 170.

mind of the views of his great political contemporary and fellow statesman, John C. Calhoun, on the question of State Sovereignty in relation to the powers of the Federal Government.* As Calhoun would have made the State supreme, so Thornwell would have made the Presbytery, as he expressed it, "the radical and leading court of our system, which should be charged with the responsibility of appointing, sending out and supporting and controlling all missionaries." He was not able, however, to bring even the Southern Assembly to this point of view, and in the plan he drew up for our work, he was content to secure the elimination of Boards and the adoption of the strictly defined and limited Executive Committees in their place.

In the course of time, however, Boards and Committees both underwent a process of evolution by which they came to be in their working practically the same. In 1870 the Presbyterian Board was reduced from a membership of one hundred and twenty to a membership of fifteen, and instead of meeting annually was required to meet monthly, and to report its proceedings to the General Assembly for review and control.

From the date of its first meeting in 1861 our Executive Committee of Foreign Missions found

*Dr. Thornwell did not follow Calhoun in the extreme application of his Statesrights view in regard to nullification of 1832-3, nor in the Secession movement in 1850. But all attempts at a fair adjustment of the question having failed, he threw himself heart and soul into the Secession movement of 1861, and published in the *Southern Presbyterian Review* of January that year what was considered the ablest defense of Secession ever written.

it necessary, in order to "execute" its commission, to initiate and conclude many things which, when reported to the Assembly, might be approved or disapproved but could not be undone. In the final outcome the difference between the Board and the Executive Committee came to be that in the election of Secretaries the Board elected them to be confirmed by the Assembly, while the Executive Committee nominated them to be elected by the Assembly. In recent years the entire administrative machinery of both churches has been readjusted, with the result that in their practical working the differences between them on this point, so far as any matter of principle is concerned, has come to be even more, if possible, only a matter of names.

Dr. Wilson acted as sole Secretary of both Home and Foreign Missions from 1861 to 1873, when Dr. Richard McIlwaine was elected as co-ordinate Secretary. They served co-ordinately until 1882, when the two causes were separated, Dr. McIlwaine becoming Secretary of Home Missions and Dr. Wilson again becoming sole Secretary of Foreign Missions. In 1885 Dr. Wilson resigned on account of broken health and was retired as Secretary Emeritus.

No man ever served our Church in any capacity who was more deservedly loved and honored than Dr. Wilson. If it had been our custom to canonize those whose service entitled them to pre-eminent honor he would assuredly have been the first to receive that recognition. And yet, quite



early in his secretarial career, he was called upon to meet an attack, conducted first in the Church papers, and then brought to the Assembly by overture, in which he was accused of "neglect of official duties" and "of carelessness and extravagance in the conduct of his office."

Associated with him in this experience was Dr. James Woodrow, who was then serving as Treasurer of both Home and Foreign Missions. Dr. Woodrow regarded the criticism of his official conduct as amounting to a direct charge of malfeasance in office.*

When Dr. Wilson presented his Annual Report to the Assembly of 1871 he asked for the appointment of a committee to investigate these criticisms both of himself and of Dr. Woodrow. The committee was appointed and very promptly brought in its report exonerating them both. Dr. Wilson was anxious to have the report voted on without further discussion. Several members of the Assembly, however, expressed a wish to hear a statement from the accused brethren. Dr. Wilson declined to make a statement, but Dr. Woodrow took the floor and spoke for more than an hour. It was perhaps the most sensational episode in the history of our Assembly. A full report of his speech was given in the Southern Presbyterian Review for October, 1871, and may be read today as a warning by anyone who might be tempted publicly to exploit derogatory rumors affecting the public servants of the

*Assembly Minutes of 1871.

Church whose truth has not been previously verified by the most thorough investigation.

The author of the criticisms disclaimed the interpretation put upon them by Dr. Wilson and Dr. Woodrow and offered to withdraw any statement he had made which they might regard as reflecting on their personal integrity. Dr. Woodrow declared himself satisfied with this disclaimer and there was an apparent reconciliation, and the Moderator led the Assembly in a prayer of thanksgiving for the happy result that had been reached. Unfortunately, however, the discussion was renewed after the Assembly in the religious press and in an exchange of pamphlets, and did not stop until great harm had been done to the cause to which all those participating in it were no doubt sincerely devoted.

Throughout the entire period of Dr. Wilson's Secretaryship there was constant discussion of our administrative machinery and of the methods and policies of those who were conducting our work. At the meeting of Presbyteries, Synods, and Assemblies hours were spent in discussing questions of that kind in comparison with minutes that were given to the formulation of plans for aggressive work.

In 1878 a movement was launched under the name of "Retrenchment and Reform," the underlying idea of which was that the first objective in handling the Church's business should be not so much its rapid development as the conduct of it on a minimum percentage of administrative

cost; and one of its proposals was the abolition of all paid Secretaryships and practically of all promotional agencies representing the entire Church. The discussion of this movement occupied a good part of the time of three Assemblies, and during the same period much of the space of the Presbyterian Quarterly and the Church papers, with the general effect of impressing the minds of many of our people with the idea of extravagance in administration, and thereby inevitably diminishing their contributions.

From 1874 to 1885, as a result of this agitation there was a steady decline in both Home and Foreign Mission receipts and the incubus of debt began to feature our Annual Reports. These things, of course, weighed on Dr. Wilson's mind and heart and were in part responsible for the failure of health that led to his retirement in 1885, and his death on July 13, 1886. One great wish of his life had been to see our income reach the mark of one hundred thousand dollars. This he did not live to see except with the eye of faith. Another thing for which he hoped and prayed and planned was the establishment of a mission in Africa, the field of his first love. He presented a memorial on that subject to the Assembly of 1885. It was not till three years after his death that the first missionaries of our Church were sent to Africa, but the designing and planning of the mission belonged to him, and one may believe that the watching of its wonderful development has been one of his compensations in glory for

the years of hope deferred while waiting for the Church to take some active step toward the carrying out of his plans.

At the Assembly of 1887 eloquent tribute was paid to his character and work by his lifelong friend, Dr. B. M. Palmer of New Orleans in a memorial address which closed with these words: "As long as the history of the Church shall be preserved the memory will be cherished of his massive virtues. He moved before us with his heart of oak, a great leader of the sacramental host of God's elect. With joy that he was spared so long to the Church on earth; with joy that he has been gained to the Church in glory, this Assembly pauses for a moment to drop a tear for our loss on his grave."

CHAPTER II

DEVELOPMENT OF POLICIES

SECRETARYSHIP OF DR. HOUSTON

On the retirement of Dr. Wilson in 1885, Dr. Matthew Hale Houston, who was then at home on sick leave after twenty years of service in China, was elected by the Assembly as his successor. Dr. Houston was a man of deep spirituality, of brilliant intellect, and of very unusual scholarly attainments. It was said of him when he went to China as a missionary that he could have capably filled any chair in Union Theological Seminary from which he had just graduated.

During his service on the field he had been led to question many of the methods and policies then in vogue in China, and through his influence our mission was led to adopt what many then regarded as a policy of extreme conservatism, especially in regard to educational missions, to the support of native agents by mission funds, and to what he considered the relative over-emphasis on institutional work as compared with direct evangelism.

MISSIONARY RELATIONSHIPS

One of the most vital of mission problems at that time was that of the relation of missionaries to the native church. Until the year 1875 the

policy of all the Presbyterian missions was that missionaries and native pastors and elders should, as soon as possible, be organized into Presbyteries, with equal rights as to the exercise of ecclesiastical authority, and that these Presbyteries should be in organic connection with the home churches. On this basis one Presbytery was organized in Southern Brazil and another in Central China. Thus we had the geographical absurdity and the administrative impracticability of the *Southern Presbyterian* Presbyteries of Sao Paulo, Brazil, and of Hang Chow in China. After a year of this experiment the Presbytery of Hang Chow, under the leadership of Dr. Houston, overtured the Assembly asking to be dissolved. In granting this request the Assembly declared that it had no constitutional right to organize Presbyteries at home or abroad and that it was inexpedient for the missionaries to become voting members of the native church courts. The alleged foreign members of the two Presbyteries were declared to be and to have been all the while members of their home Presbyteries. This was affirmed as the policy of our Church and incorporated in our first Missionary Manual adopted in 1887. The April number of the Presbyterian Quarterly of that year contained an article by Dr. Houston, declaring and giving reasons for his position, which became more and more self-evidently the true one as was ultimately illustrated in the outworking of the contrary policy.

A later revision of the Manual opened the door

for missionaries to unite with the native Presbytery, in what were supposed to be exceptional circumstances, and by special permission of the Executive Committee and of the General Assembly in each case. The majority of the ordained men in China and Brazil sooner or later entered that open door. It was a plausible supposition that this arrangement would put them in the best position to guide the development of the infant church and to keep it on safe lines of doctrinal belief. There were some missionaries, however, like Dr. Houston, who foresaw that this policy in its final development would lead to the springing up in the native church of resentment against the exercise of authority over it by foreigners which the missionary's membership in the Presbytery made possible. The seriousness of this difficulty proved to be always in proportion to the strength of the native church and to the degree in which it had been educated in the spirit of self-reliance and independence.

In the Church of Christ in Japan from the beginning the missionaries usually held only associate and advisory relations to the native Presbytery except when employed by the Presbytery in some special work. They soon found that they lost nothing of the right kind of influence, that is to say, of moral and spiritual influence, by this arrangement.

The Presbyterian Church in Brazil grew more and more restive under the exercise of ecclesiastical authority by the foreign members of its

Presbyteries as it developed in strength and in the capacity to stand alone. In 1917 the Brazilian General Assembly adopted a plan of cooperation with the mission under which no new missionaries coming to the field could have voting membership in the native Presbyteries, except in the case of those who were called by the Church to serve as teachers, or in other special forms of work under the authority of the Church. Those already holding membership had the option of retaining their status if they so desired, but the majority of them voluntarily transferred their membership back to the home Presbyteries. This plan has proven in a ten years' trial to be the means of forestalling any serious outbreak of anti-foreign sentiment in that field. It has also promoted a fine spirit of self-reliance and independence in the native church.

And now in the present world-wide outbreak of exaggerated nationalism, manifesting itself in many places as intense anti-foreignism, and resulting in some places in the immediate compulsory devolution of all foreign authority over native churches, how much happier is the situation of those who have no such authority to devolve, and whose policy from the beginning, practical as well as theoretical, has been to place on the native churches the responsibility, and thereby train them in the capacity of entire self-government. This was the policy which Dr. Houston succeeded in having incorporated in our missionary Manual, but which the exception pro-

vided for in the revised Manual, especially in our China and Brazil Missions, largely rendered nugatory.

BEGINNINGS OF COOPERATION

Dr. Houston was also our pioneer in missionary cooperation. In 1893 he negotiated a plan of cooperation with the Presbyterian Board in New York, in the exchange of missionaries, in school and hospital work, and in dealing with cases of intermarriage between members of the two missions in China. There was no difficulty in reaching an agreement, and in the thirty-five years that have elapsed, while there have been rare occasions when the Board and the Committee could not see eye to eye, there has never been any such disagreement as to disturb the friendly relations existing between them, or those between the missions on the field.

These official relations have been reflected in the personal relations of the officers of the Board and of the Committee, as shown in the following extracts from letters received from Dr. Arthur J. Brown and Dr. Robert E. Speer on the occasion of my retirement in 1925. Dr. Brown writes: "I count your personal friendship among the delightful and profitable experiences of my own life." Dr. Speer writes: "Not one shadow has fallen on the relations of your Committee and our Board during all these years, nor on our personal relations. All these years you have been among the dearest and truest of friends, and I

have not one memory of them all that is not fragrant and beautiful."

On this basis we have cooperated in theological education in China, in Korea, in Mexico City, and in Campinas, Brazil, in medical work in Korea and in China, and in college work at Seoul, Korea, and in Hang Chow, China.

In the eight years of his service as Secretary, Dr. Houston did much to develop the missionary spirit of our Church, as was indicated in the increase of our income from \$72,500 in 1885 to \$137,500 in 1893. There was a tremendous earnestness and a deep spiritual note in his appeals that always made a profound impression on his hearers and moved them to action.

Possessing so many qualifications of a great Secretary, one which he did not possess was the faculty of conciliating an opponent in any matter which he regarded as a matter of principle or of fidelity to the truth as he saw it. Holding his convictions so intensely and advocating them so strenuously as he did sometimes resulted in developing antagonisms which, when developed, seemed to have a tendency to become permanent. During the location of the Committee in Baltimore such serious and apparently irreconcilable differences of judgment arose between him and some members of the Baltimore Committee in matters of administrative policy that the Assembly of 1889 at Chattanooga deemed it advisable to remove the office from Baltimore to Nashville, Tennessee.

REMOVAL OF OFFICE TO NASHVILLE

As a measure of peace Dr. Houston offered his resignation, but at the earnest request of the Assembly and also of the members of the new Committee, who were unwilling to assume the responsibility of administering the work with no experienced head to guide them, he consented to withdraw it. Echoes of the troubles, however, continued to be heard, culminating in severe criticism of the new administration in the Assembly of 1893 in the matter of administrative expense, and as a measure of economy the office of Assistant Secretary held at that time by Rev. D. C. Rankin was abolished. As has happened more than once in similar cases, the economy of this measure proved to be illusory, and the Executive Committee was obliged to retain the services of the former Assistant Secretary in another capacity. Dr. Houston then declined to accept the reelection which the Assembly would have given him, and also to accede to the request to serve at least one more year, whereupon Dr. Henry M. Woods of our China Mission was elected as his successor. Dr. Woods, however, declined the call, and the situation described in the following chapter was developed.

DR. HOUSTON'S RETIREMENT

The story of Dr. Houston's return to the mission work in China in the fall of 1893, and of his giving up that work on a point of conscience

on account of the adoption of views in regard to Faith Healing and Perfectionism which he regarded as out of harmony with our Church Standards is pathetic in the extreme. His friends were convinced that these doctrinal aberrations had their origin in his physical condition, which had been frail for some time, even before his return to China. But it became with him a matter of conscience to come home and lay the matter before his Presbytery. In the Union Seminary Review for July, 1926, Dr. J. S. Lyons, who was appointed as prosecutor by the Presbytery, gives an account of the trial, to which, I am satisfied, no parallel can be found in all the records of judicial cases in our own or any other church. Says Dr. Lyons: "It was a real trial, on the insistent demand by him that we recognize that he was not in harmony with the teachings of the Confession of Faith and that the Confession was not in harmony with the Bible. The charges against him were sustained and he did not return to the foreign field. As evidence of the spirit which marked that judicial case in which I was prosecutor and he was defendant it will be sufficient to say that each day of the protracted trial he was a guest at my table for one or more meals; and that I have a book which I prize very highly which he sent me after the trial with cordial expression of his fraternal esteem and appreciation of my attitude towards him during the trial."

For the sake of bearing witness to what he

believed to be the truth he gave up all church honors and emoluments and retired to live on the meager income of such occasional evangelistic work as he was physically able to do, until his death at Augusta, Georgia, on January 18, 1905.

His character was of the stuff of which martyrs are made, and to the task assigned him and to the truth as he saw it, he was faithful unto death.

DR. RANKIN ASSISTANT SECRETARY

In 1888 Rev. D. C. Rankin was elected Assistant Secretary. After the office of Assistant Secretary was abolished, Dr. Rankin continued in his editorial work until 1903 when he went on a visit to our missions in the Far East. After completing the visitation of the China missions he proceeded to Korea, going first to the Northern Presbyterian station at Pyeng-yang. While there, before visiting any of the stations of our mission, he contracted pneumonia, and on December 27 his visit, which had been so full of blessing to the missions and of joy and satisfaction to himself, was terminated by his death.

He was a man without guile, having the wisdom that belongs to the pure in heart. He had fine literary gifts, a genial and affectionate disposition, and was always a delightful office companion. The Assembly of 1904 paid reserved tribute to "His pure character, his consecration to the Lord's work, his comprehensive and remarkable acquaintance with the subject of mis-

sions and his eminent service in the editorial chair."

SECRETARYSHIP OF DR. H. F. WILLIAMS

When Dr. Rankin went on his visit to the Far East Dr. H. F. Williams, who was then pastor of the Westminster Church in Nashville, generously offered to take his place as Editor without remuneration. On Dr. Rankin's death in 1903, Dr. Williams was elected as his successor, serving as Editor until the summer of 1912 when he was elected as Educational Secretary. During this period he made a visit to our fields in the Far East. In 1916 he visited our missions in Brazil. From these visits he brought back a splendid collection of photographic views of mission work taken by himself, which he has used in the organization and development of our Lantern Slide Department, which has become one of the most valuable features of our promotional work.

His gifts as a Conference leader have been in constant demand in both denominational and interdenominational Conferences. He became one of the prominent leaders of the Laymen's Movement, cooperating as the Executive Committee's representative with the Chairman of the Movement, Mr. C. A. Rowland, in the setting up and conduct of its Conferences.

Besides many missionary tracts and leaflets, Dr. Williams was the author of "In Four Continents," a book of historical sketches of the work in all our fields, which was used as one of our

mission study books and has had a wide circulation throughout the Church.

In 1913 when our Educational Department was organized under a full time Secretary, Dr. John I. Armstrong, Dr. Williams was elected as Secretary of Home Development and served in this capacity until 1923 when he was assigned to voluntary work as "Advisory Secretary," in which capacity, however, he did practically full work until the Assembly of 1926 when he was retired as "Secretary Emeritus."

CHAPTER III

AN UNEXPECTED DEVELOPMENT

Readers of this story will appreciate the difficulty anyone dealing in reminiscences to the extent that seems unavoidable must have in avoiding the appearance of egotism. One could scarcely find a more effectual antidote, however, to that unlovely characteristic than to subject one's self to the criticism that is the inevitable portion of those who undertake the service of the public in Church or State. This inevitable criticism is also indispensable to the wise conduct of any public business, and its results are not always unwholesome, as some of the things included in this volume will show, even when it may be unfriendly or unfair.

It would be difficult to imagine anything less likely to occur than that the responsibility of conducting our foreign work should be thrust upon the writer of this story, as it was, most unexpectedly, on the first Tuesday of October, 1893. For he had neither experience nor training nor, so far as he or anyone else knew, any special natural aptitude for that character of work. It happened on this wise:

When the Executive Committee assembled for its October meeting the Chairman presented a letter from Dr. Henry M. Woods, whom the Assembly had elected as Dr. Houston's successor,

stating that he could not find it in his heart to leave his work in China to accept the Assembly's call. The Secretary's chair was vacant, and the problem of filling it under the existing circumstances was not an easy one. In the first place the Committee only had the authority to elect a Secretary *ad interim*, and could not give to anyone it might call any guarantee that its choice would be confirmed by the next Assembly. The country was also in the throes of a great financial panic. Banks were failing, industrial plants were closing down, financial chaos reigned, and one can scarcely imagine anything less enticing than a call to become responsible for any enterprise requiring financial support in such a situation.

And so the Committee's telegrams which were sent to a number of men in succession inquiring whether they could undertake the work were all answered in the negative. Finally after two days of fruitless effort, *as a last resort*, and because no other solution of the problem seemed possible, the appeal was made to the writer to take charge of the work and do the best he could with it until the next meeting of the Assembly.

SECRETARYSHIP OF DR. S. H. CHESTER

On the promise of every possible help by the members of the Committee, he entered on the work, as may well be imagined, however, with much reluctance and trepidation, and with no

expectation that the arrangement would be other than a temporary one.

The situation was not so forlorn as it would have been but for the way the members of the Committee fulfilled their promise of help. No nobler body of men was ever organized as a Committee in the service of our Church. Let us call the roll of their names: Ministers, J. H. McNeilly, J. W. Bachman, J. H. Bryson, Angus McDonald, Jere Witherspoon, R. C. Reed, E. A. Ramsey, and myself. Ruling Elders, C. A. R. Thompson, R. J. Gordon and W. H. Raymond. Of those included in this list the writer is now the only survivor.

Dr. McNeilly, whose experience and knowledge of the work gained during several years of service as Chairman of the Committee, made up largely for my ignorance and inexperience, and who had been chiefly responsible for placing the burden on my shoulders, gave unstintedly of his time and effort in response to every call that was made upon him. My first administrative task in collaboration with him was the revision of our Manual in the direction of placing larger responsibility on our missions for administering the work on the field. This was an expression of confidence in them which they appreciated and which was amply justified in our subsequent history, and which on the Committee's part seemed a very obvious exercise of common sense. He was not only a man of commanding ability, but

also one whose clearness of judgment was never warped by any personal or selfish consideration.

Dr. Reed and Mr. Raymond each gave several months of unremunerated service as Acting Secretary during my two trips abroad. Mr. Raymond also filled a vacancy in the office of Treasurer for several months, and to the day of his death on November 26, 1921, was my almost daily adviser in all matters pertaining to business and finance. He was pre-eminently a man of peace, and therefore always an efficient helper in settling difficulties that arose either in the office or on the field. But he could be militant also when necessary, and was not a comfortable person to encounter in a contest where what he regarded as a question of right and wrong was involved.

Other members of the Committee helped by visiting Presbyteries, Synods and churches, writing personal letters, and doing all that a Committee could do to rally the Church to the support of the cause during these first trying months of the new administration.

It also happened that some things in the general situation that threatened disaster were overruled to work the other way. The anxiety of some friends of the Cause lest our missionaries might suffer because of the panic, and also because an inexperienced pilot was at the helm, led them to bestir themselves and was the occasion of many special contributions. There was also a large amount of good Presbyterian money for which, in the prevailing situation, no safe invest-

ment could be found. For this reason, as has happened, several times since, some of it found its way into our Treasury. And so, quite to the surprise of both the Executive Committee and the Church, at the close of the fiscal year it was found that we not only did not have to go into bankruptcy but that we had been able to take care of all our obligations and had actually made a considerable gain over the income of any previous year.

When the Assembly met and heard this unexpected report the conclusion seemed to be reached by common consent that it was not advisable under the circumstances to make the experiment of another change at that time, and without any other name being suggested, the writer was nominated and elected as the Assembly's Secretary of Foreign Missions.

OBSTACLES AND DIFFICULTIES

In spite of this auspicious beginning the work for the next several years proved to be a very difficult and trying one. In the first place there was no Field Secretary, and it was necessary to be away from home so much that my younger children thought I did not live at home, but only came in occasionally as a visitor. On one occasion my little boy four years old was sick and his mother was attempting to give him a dose of oil which he did not wish to take. When I was called in to use my influence with him, not

wishing to be influenced, as I entered the door he looked up and said, "Papa, I think you had better get your hat and go home."

It soon became evident also, what this meant for the "silent partner" in the business, without whose help given in many ways and at all times there would be, so far as this writer's connection with the work is concerned, a very different story to be told. Her part was to bear all the burden of the home, and to keep its doors wide open to every missionary that came to Nashville, and in that way to establish with them those relations of personal friendship that made it so much easier to deal with them in official relations. And it was seldom, indeed, that in these missionary visits we did not experience the fulfillment of the Bible saying concerning the reward of hospitality. As for hardship and self-denial for the work's sake it is certain that hers were far beyond any that I had to endure. And no one ever heard her complain.

LACK OF ORGANIZATION

The only organization in those days outside of the office for the promotion of the work was the old-fashioned Woman's Missionary Society, which existed in only about half of the churches, and which usually included only a small proportion of the women of the Church. They were enough to save the day, however, and it was the correspondence with the leaders of those societies that

kept me in heart of hope, and gave the assurance that a cause which had behind it their sympathy and prayers was one that could not ultimately fail.

MISTAKEN ECONOMY

Our promotional work was also handicapped by some mistaken ideas of administrative economy which then prevailed. Then as now there were those who believed that the way to secure funds for financing the work was by saving administrative expense rather than by increasing income. For instance, it was during this period that I made my visit to the Far East. The Assembly of 1897 answered the request of the missions for this visit by authorizing it, but only on condition that the expense of it should be secured from private sources. The first \$100 of that amount was provided by a personal friend in New York, and the remainder by personal contributions of the missionaries!

As a matter of fact, shortly after I returned I visited one of our churches in Savannah, Georgia, and a member of the Baptist Church, who happened to be present and heard of the conditions in which some of our Korean missionaries were living, sent in his check for about twice the cost of the entire trip for the purpose of building one of them a home. Nowadays we have learned that Secretarial visits to the field are not only a good financial investment, but that such a knowledge of the work as can only be obtained

by personal contact with it is an indispensable part of a Secretary's educational equipment.

GENERAL APATHY

Our ministers of that day were, I am sure, on the average as good and pious men as those of the present day. But those of them who had any intelligent and vital interest in Foreign Missions were few and far between, and those who had any large vision of the future of the work were fewer still. Missions had not yet been made part of the curriculum in any of our Seminaries and no organized propaganda of mission study in the churches had yet been inaugurated.*

A prominent minister of the Synod of Virginia, an earnest and faithful pastor, who was also my warm personal friend, expressed his sympathy, and his regret that I had been charged with the responsibility for our foreign work at a time when, as he thought, our Church was doing all it would or could do for that cause in the near future. Another friend who was pastor of one of our strongest churches replied to a request for the privilege of presenting the cause to his congregation, expressing regret at having to decline, because, he said, "the Session of the Church had adopted a rule that no appeal for any cause should be made from that pulpit by any other person than the pastor." This church was representative of what was found to be a numerous class

*The "Monthly Concert of Prayer" was observed in many of the larger town and city churches, but scarcely at all in the country.

of churches in that day. A few of them still survive, in spite of their adherence to this self-protecting financial policy.

Another very prominent pastor when asked if he would not like to have Dr. D. W. Snyder, who was then home on furlough from Africa, come and tell his congregation some of the wonderful things that were just beginning to happen in the work of that mission, regretfully declined the request for the reason that he "had never adopted the custom of opening his pulpit to traveling evangelists, or missionaries, or *other irresponsible people.*"

This, of course, was an extreme case, but it is a fact that there was an unfortunately large number of our pastors of that day who, for lack of missionary education and intelligence, were also lacking in missionary enthusiasm and readiness to help. And for that reason it seemed impossible for the first five years of this period to make any further advance in our work.

THE TWENTIETH CENTURY FUND

Finally, in 1899, the happy thought occurred to someone that we try to capitalize the sentiment connected with the incoming of the twentieth century by raising a "Twentieth Century Fund," to bring our annual income up to \$200,000. A "drive," the first of our many drives, was put on for that purpose, which was continued for three consecutive years, with the result of raising about one-third of the required additional amount.

The matter was so much on my mind that I began to dream about it. One night I had a Rip Van Winkle dream, imagining that I had gone to sleep and, on waking, was struck with the strangeness of my surroundings as Rip Van Winkle was. I asked someone how long I had been asleep. The answer was, "twenty years." My reply was, "Well, have we raised that \$200,000 for Foreign Missions yet?"

In our report to the Assembly in 1900, we told of these efforts and their result; and of the wide open doors and tantalizing opportunities in all our fields; and of the thin line at the front waiting for reinforcement, sick at heart with hope deferred. We hoped that the Assembly would give earnest consideration to these matters, and would take some action that would help us to arouse the Church to greater interest in the work.

It happened, however, that a few weeks before the Assembly met the Executive Committee had learned that the Secretary's salary was not quite sufficient to balance the family budget, and had voted him a small increase. Some brethren on the outside felt deeply aggrieved when they learned of this unwarranted use, as they regarded it, of the trust funds of the Church, and as the result of their activities a number of simultaneous overtures were sent up asking the Assembly to look carefully into the matter and to rectify the mistake if one had been made.

When the report of the Standing Committee was presented for consideration a debate was im-

mediately precipitated on the subject of these overtures and was continued for three days, in a very earnest and sometimes acrimonious manner, consuming all the time that Assembly had for the consideration of Foreign Missions, and leaving everything we had presented concerning the needs of the work at home and abroad to wait for a more convenient season for a hearing. Such were a few of the difficulties and obstacles through which and over which and out of which we have had to come, before the progress made in recent years was possible.

THE FORWARD MOVEMENT

But this darkest hour was just before the dawn. Although the "Twentieth Century Fund" in the year 1900 fell \$40,000 short of its goal, it nevertheless registered a gain of \$20,000 over the largest income of any previous year. Then in 1902 our "Forward Movement" was born, initiating a period of financial progress which, like the rising of the tide, by alternate advances and recessions, has continued to the present day. Three young men, Leighton Stuart, Lacy Moffet, and Fairman Preston, were raised up to be the leaders of the movement. The method was the assumption by churches, societies, and individuals of definite responsibility for definite parts of the work, based on individual pledges taken in an every member canvass. Through all the changes of subsequent years this has continued to be one permanent feature of our financial plans.

The result of their work in two years was the enlistment of 300 churches and 30 individuals in the movement and the increase of our income from \$165,000 to \$236,000.

SOME SECRETARIAL PROBLEMS

One does not go far on the road of mission administration before beginning to encounter its manifold "problems." Those pertaining to questions of general administration will be discussed as they come up in the course of our narrative. There are a few of a more personal kind, however, which should have a passing notice. So far as the Secretary himself is concerned it is certainly true that the greatest problem he has to deal with is himself. To keep one's self free from morbidity of every kind, and so to rule his spirit as to be able to look calmly at every situation that confronts him; and always to postpone action until the situation has been looked at from every point of view; and never to be either discouraged or resentful when opposition arises and things go differently from the way he would have them go,—if one could only attain and live up to such a program he would, of course, be able to avoid many difficulties and, usually, to surmount such as could not be avoided.

The problem of the missionary suffering from nervous irritability on account of climate and other conditions is one that sometimes attains quite serious proportions. What is sometimes

needed above all else in such a case is a breath of mountain air or, it may be, some heroic medical treatment. Usually, however, the word of sympathy and kindness, agreement as far as possible with peculiar views and quiet abstention from argument on points where agreement is not possible, will save a good man to the work. This happened in the case of one of our most efficient missionaries who became mentally confused and imagined that he was more at variance with his Church standards than he actually was on the points of divine healing and sanctification. He contended for both only as possibilities, and not as personal experiences. The ground was taken with him that his views on both points would, in my judgment, be a help instead of a disadvantage in his work, if in the one case they kept him from the excessive use of drugs, and on the other caused him to try to be as good as he possibly could without making him pharisaical or self-righteous. On this view of the case he continued in the work he was about to give up, and very soon attained to a greatly improved condition of mental and spiritual health and, in consequence of that, of efficiency and happiness in his work.

There is also the problem of the generous contributor with a hobby. I have found that people are always willing to spend money generously, and sometimes recklessly, for their hobbies. To secure and retain the good will and help of these contributors without yielding to their whims is

a very important as well as difficult Secretarial problem. Our office files contain some very interesting correspondence with this class of givers. One of the cases was that of a man who offered to give \$600 a year to send a man to China to preach the second coming of Christ. On receipt of his proposal I wrote him as follows:

"MY DEAR BROTHER: I regret that it will be impossible for us to comply with your request to send a man to China, to be supported by you, on the understanding that he goes especially to preach the second coming of Christ. We all believe in that doctrine and think it should be preached in its due proportion by our foreign missionaries as well as by our ministry at home. The same is true with reference to the doctrine of the Divinity of Christ. As much importance as we attach to that doctrine, however, we would not feel justified in sending a man to China to preach it exclusively, because that would indicate that he was not a person of well-balanced judgment, which we deem to be a very necessary qualification for the work of a foreign missionary. There is a phase of this matter which I desire to propose for your consideration. Have you ever reflected that the man you send to China would probably have a lifetime business of it to make the Chinese understand the significance of the first coming of Christ?

Hoping that you may feel it to be your privilege to help us first of all to get the facts of the life and death and resurrection of Christ made known to the Chinese, so that the way may be thus prepared for preaching to them in its due proportion the doctrine of His second coming, I remain,

Cordially and fraternally yours,"

To this reply in a few days the following answer was received:

"MY DEAR BROTHER: I have received your letter of ———, and after considering the matter I have decided to send you \$400 *on your proposition*. Please find check enclosed for that amount.
Yours fraternally,"

On the strength of this contribution a missionary was sent out whose work was duly reported to the friend who supported him, who then continued his generous help to the cause to the day of his death.

One of our contributors interpreted very literally the injunction, "let not your left hand know what your right hand doeth." One day he came suddenly to the decision to undertake the support of a missionary and wrote asking to have one assigned to him. The condition was that only he and I were to know what he was doing, and to insure this he sent all his remittances by express, fearing that the use of checks would lead to his identity being discovered through his home bank. I was expected to receive and deposit these remittances personally and then report them to the Treasurer. When the missionary assigned to him was married he immediately assumed the support of the wife. Shortly afterward the wife died, whereupon he withdrew from his contribution the amount of her support. He interpreted his obligation as being for the exact amount required for the support of that missionary, whether married or single. When the missionary came

home on furlough he wrote asking the amount of his traveling expense, which he also considered his obligation. The bill was sent him as rendered for \$425.19. By return express a package was received containing four \$100 bills, two for \$10, one for \$5, one silver dime, one nickel and four copper cents.

Once he was led to suspect from a remark in one of the missionaries' letters he received that he had been betrayed, and wrote that unless the matter could be cleared up he would send no more contributions. I was able to satisfy him, however, and the next week received an express package containing an over and above gift of \$12,000. Altogether, from him personally and from his estate after his death considerably more than \$100,000 came into our Treasury.

Along with his idiosyncrasies he was a brilliant and successful physician and an earnest and consecrated servant of Christ and of his fellow men. May his tribe increase.

CHAPTER IV

TROUBLED WATERS

ASSEMBLY OF 1904

The Assembly of 1904 marks the transition from the plan of having one Secretary for Foreign Missions responsible for the entire administration to that of two Coordinate Secretaries. When Dr. Richard McIlwaine was elected Coordinate Secretary to Dr. Wilson in 1873 the administration included both Home and Foreign Missions. During this arrangement also, lasting from 1873 to 1883, Dr. McIlwaine served as Treasurer and his activities were chiefly concerned with that work and with deputation work among the churches.

The process of making this change involved some matters affecting the writer personally that were unpleasant at the time, but which in their final outcome he had no occasion to regret.

Being neither better nor wiser than his predecessors he could not reasonably hope to escape some of the unpleasant experiences that they had to endure. In the ten years of my service some quite influential people had become dissatisfied and convinced that the interest of the cause would be promoted by a change of management.

As soon as the Mobile Assembly was organized representatives of this view appeared before the Standing Committee on Foreign Missions and

stated the case as they saw it. They succeeded in bringing the entire Committee with one exception to their point of view, and when the Committee's report was presented it contained the name of Dr. Egbert W. Smith instead of mine as its nomination for Secretary. The Chairman of the Committee explained in a brief statement the reasons for the action proposed. It seemed a foregone conclusion that the Committee's report would be adopted. But at this point someone suggested that it might be well for the Assembly to hear at first hand from those on whose representations the Committee's report was based, and they were given the floor for that purpose. In the statements that were made my traits of character and methods of work underwent quite a searching analysis.

A debate was then precipitated which monopolized the time of the Assembly for three entire days. I was ably defended, and especially, as was most gratifying to me, by the Chairman and other members of the Executive Committee who were present. But many things were also said that were severely critical, some no doubt justly, but some which I felt to be very unjust.

Being a very human person I found myself in quite a belligerent frame of mind, and had determined to ask for the floor and express my opinion of the way I was being treated, using great plainness of speech. Then something occurred by which, suddenly, and apparently by no one's premeditation, the whole situation was changed.

At the home where I was entertained the custom was observed of repeating Scripture verses at the breakfast table. My hostess, who had heard of the discussions in the Assembly and who in the kindness of her heart had become deeply concerned on my account, looked at me when her turn came and repeated the verse, "Let not your heart be troubled, neither let it be afraid." Instantly, as if by the whisper of an angel, there came to mind these words of the 19th Psalm, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight." I went immediately from the breakfast table to the Assembly and took the platform without even asking for it, and spoke for about twenty minutes, saying just what occurred to me at the time and scarcely any of the unamiable things I had premeditated. Dr. C. R. Hemphill, a member of the Executive Committee but not of the Assembly, then made a statement by request, giving the Committee's point of view. His speech, which was characteristically tactful and conciliatory, closed with an appeal to the Assembly to give the Committee what it had long been asking for, an additional Secretary to divide the work of the office, which had become too great for any one person to handle satisfactorily.

A resolution was then offered and adopted naming Dr. Smith and myself as Coordinate Secretaries, and appointing an *ad interim* Committee with authority to fill the vacancy in case either or both should decline to serve.

Dr. Smith did decline, and the Committee experienced great difficulty in filling the vacancy. Our system of an annual election prevailing at that time was one that invited trouble and made the office of Secretary very unattractive to those who wished to do their life work in peace. Two men in succession were elected and declined and several others who were interviewed gave the Committee no encouragement.

SECRETARYSHIP OF REV. JAMES O. REAVIS

A happy solution was at last reached in the election of Rev. James O. Reavis, then the young pastor of the First Presbyterian Church of Dallas, Texas. Dr. Reavis would have gone from the Seminary as a missionary to Korea but for Providential circumstances that made it impossible, and had already made a record as an enthusiastic and successful Missionary Pastor. He was uniquely gifted for the work to which he was specially assigned of promoting the Forward Movement, and measured up superbly to the larger responsibilities of later years.

Beginning with January, 1905, he and I served together for six happy years, in perfect harmony, and with the result that when he retired in 1911 on account of broken health the number of missionaries had been increased from 113 to 297 and our income from \$236,000 to \$452,000.

The explosion at Mobile seemed to clear the atmosphere for a long time to come, and it is

with the deepest satisfaction that I am able to record that within a comparatively short period my relations with every actor in that little drama, irrespective of the role he played, came to be those of warm personal friendship. And for this it is my belief that the same influence that brought about that sudden change in the spiritual atmosphere and the character of the discussion in the Mobile Assembly was responsible.

In the division of responsibility Dr. Reavis was given special charge of work in the field, but all important administrative problems that came up in the office were handled by the two Secretaries in consultation, and no question was considered as settled until a decision was reached in which both of them agreed. Thus many mistakes were avoided and much greater efficiency of administration was secured.

Shortly after his retirement in 1911 Dr. Reavis accepted the Chair of English Bible and Missions in Columbia Seminary, where he served ten years, giving most of his Sundays and much of his time during summer vacations to preaching and lecturing on Missions. His return to the Secretaryship in 1921 happened on this wise. The Executive Committee had decided that I needed help in conducting the foreign correspondence and authorized me to select my own helper with the idea that some young man would be selected who would be in training to take over the work when the time came for me to retire, which it was supposed could not be very far distant, as I had al-

ready passed the limit of three score years and ten. In thinking the matter over I remembered that a short time before Dr. Reavis had said to me that, his health being then fully restored, any time the Committee felt that he was needed again in our work he would be willing to come back. Two days after that when I went to the office in the morning I found him waiting for me. I told him of the Committee's action, and asked the privilege of bringing the question of his return to the work before the Assembly through the Committee at its next meeting, to which he consented. The Committee, of course, was delighted at the suggestion, and he was duly nominated and elected by the Charlotte Assembly of 1921 to his second term as Field Secretary, in which, at the time of this writing in 1928, he is still rendering devoted and efficient service. Having qualified himself by careful study of the principles of missionary administration while teaching Missions in Columbia Seminary, and by visits to several of our mission fields, it is the general verdict of those who have heard him that he has no superior in our own or any other church as a platform advocate of Foreign Missions.

For several years past Dr. Reavis has also served as Candidate Secretary, and in that extremely important work the life problems of several hundred of our young men and women have received faithful and wise and sympathetic treatment at his hands.

CHAPTER V

SELF-SUPPORT IN THE NATIVE CHURCH

One would think that the Church of Christ, once planted and organized as Christ and the apostles organized it, should be able to live anywhere that men can live on the face of the earth. The gospel was preached first of all to the poor and is adapted to the poor by the simplicity of its doctrines and of its institutions. Given a right start anywhere and not spoiled and debilitated by too much nursing in its infancy, history has shown that it has an innate and almost indestructible capacity of self-sustenance and self-propagation.

At the annual conference of mission boards of 1896 the paper which I was requested to read on this topic contained the following paragraph:

“In the Shanghai Conference of 1877 two papers were presented on the subject of mission-paid native agents, both taking strong ground against the extent to which the subsidizing of mission churches was being practiced. The subsequent discussion was largely of the nature of protest and the Conference, on admitting the papers to record, adopted a formal resolution disclaiming sympathy with the writer’s views. In another Conference held in Shanghai in 1890 the sentiment was strongly the other way, deprecating the extent to which the subsidy system was then prevailing and calling on the boards at home to help in suppressing the evil. The statement

was made that at that time the ratio of mission-supported helpers to communicants was one to twenty-five, and that, including servants and other domestic employees, it was one to eight. Manifestly, some part of the fund appropriated in support of the system showing such results after thirty-five years of trial, might, one would think, with advantage be diverted to other uses. On account of the prevailing financial panic all of our boards are now suffering a diminished income. If the retrenchment thereby rendered necessary in the financial aid given to the native churches shall be continued as a matter of principle, after the panic is over, until the subsidy system which, as now practiced, is acknowledged by all to be a grave evil, and which has been proven among some of the most indigent people in the world to be unnecessary, shall give place to a system in which Christianity is allowed the same opportunity of self-sustenance and self-propagation which God allows to everything He has created in the natural world having life, then perhaps the day will come when we shall recognize that our present temporary financial difficulties were a blessing to our native churches."

Following the discussion a resolution was adopted requesting each of the boards and societies represented in the Conference to formulate and report to the next Conference its administrative policy on the subject of self-support. Dr. James I. Vance, who was then, as now, chairman of our Executive Committee, was also a delegate to this Conference and at the first meeting of the Executive Committee after our return home the following response to this request was adopted:

"Resolved, That the following is declared to be

the policy of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States on the subject of self-support:

"1. That in the judgment of this Committee the true ends of missionary work are the preaching of the gospel to every creature in order to the salvation of souls and the establishment in each separate nation of an independent, self-sustaining, and self-propagating church.

"2. That these ends are frustrated, or their attainment postponed, by a system of prolonged, excessive, and debilitating support from mission funds of native pastors and native evangelization. Such support injudiciously given attracts needy men and stimulates insincerity. It cultivates a mercenary spirit and increases the number of mercenary Christians. It tends to stop the voluntary work of unpaid agents. It discourages the spirit of self-reliance and makes it difficult to judge between the true and false, whether as preachers or as church members. It makes it probable that we will establish wrong standards of remuneration, causing distorted ideas as to the amount of remuneration necessary and projecting the native church organization on a scale beyond its present or prospective ability to maintain.

"3. That the time has come for definite and united action on the part of the Mission Boards to secure a larger measure of self-support. This end can be reached by establishing new work on a self-supporting basis from the outset, or at least on the basis of a partial but diminishing assistance which from the beginning contemplates complete and not distant self-sustentation, and which has been so clearly stated and so well understood on the part of the native church as to avoid misunderstanding.

"Both in the establishment of new work and in

the reconstruction of the older work much can be done in the following ways suggested by wise missionaries:

“(1) By our general recognition from the first that self-support is desirable and possible, and by persistently instilling into the minds of the converts the thought that they must extend the gospel and that no money will be given them for doing what they can and ought to do themselves.

“(2) By recognizing slowness of growth as a general principle in the divine economy, by avoiding forcing, precipitancy or impatience, or the ambitious desire to make things as they are in American churches.

“(3) By trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it. Above all things we must believe that God is with us and will provide.”

The Annual Conferences were for several years much occupied in the discussion of this topic. It had a large place in the program both of the New York Ecumenical Conference of 1900 and of the Edinburgh Conference in 1910, and in the findings of both these Conferences it was declared that the “subsidy system” employed to the extent which had largely prevailed from the beginning of modern missions was wrong in principle and ought to be abandoned. In the older and larger fields such as India and China, where so many different missions were at work and so many different policies were in vogue, the difficulty of securing concert of action has greatly delayed the putting of this theory into practice. Present conditions in China, however, in this year 1928,

making necessary the entire reorganization of the work in that field on the basis of entire self-government in the native church will also make necessary the policy of practically full self-support as its logical corollary.

In this connection it is noteworthy that our North Kiangsu China Mission, at a meeting held in Shanghai since the enforced closing of their work last year, adopted unanimously the policy outlined above as its future policy when the time comes for the reopening of its work, as follows:

"Preamble. The present upheaval which has seriously affected all the work in the North Kiangsu field presents an unparalleled and God-given opportunity to make fundamental changes in the policy of our work. Therefore, be it resolved:

"(1) That all evangelistic workers except those noted in article two below must be wholly supported by the Chinese constituency.

"(2) That each evangelistic missionary may select one or more, but not more than four workers to be his or her co-workers not to be the workers at any one outstation, but to go all over the field preaching and teaching Bible classes and distributing the Word of God and disseminating Christian literature with the aim of developing groups of Christians at different points in the field who shall be able and willing to call and support their own preachers.

"(3) That strong efforts be made to get groups of churches to call preachers even where the man has to divide his time between as many as six churches; the arrangement being that each church shall pay on the salary of the preacher an amount

in proportion to the time that he is assigned to that church.

“(4) That this plan be put in force gradually, but completely at least by September, 1931.”

It is also noteworthy that our two fields in which the policy of self-support has been most emphasized from the beginning, Korea and Africa, are the ones in which our work has had the most rapid and in every way the most satisfactory development.

CHAPTER VI

EDUCATIONAL PROBLEMS IN JAPAN AND CHINA

The enthusiasm for things Western developed in Japan in the early eighties resulted in a rapid growth of the Christian movement. A large proportion, also, of the early converts were from the influential Samurai class, which led many to hope that Japan would speedily be evangelized and enrolled among the Christian nations.

An unexpected problem arose in this connection, however, growing out of the strong class spirit which prevailed. It was found difficult to develop in the aristocratic Samurai church members a sympathetic attitude towards people of the lower classes.

CLASS SPIRIT

This same fact also led to an early development of the nationalistic spirit and to the demand of the native church, long before it had become financially independent of foreign aid, for complete self-government. This demand all the members of the Presbyterian and Reformed group were glad to concede. In order to avoid even the appearance of foreign domination the missionaries did not usually become voting members of the native church courts. In 1890 the church adopted a constitution under which the only for-

eigners given the vote in the native courts were those that were employed as teachers in a Theological school recognized by the Synod, and those employed by a Presbytery for some specific work and in some specific locality.

DEMAND FOR AUTONOMY

The church was not even satisfied with full autonomy in conducting its own affairs. In 1905 the Synod proposed to the missions a plan of co-operation according to which all foreign funds, as well as those contributed by the native church, should be administered by a Joint Committee composed of equal numbers of the representatives of missions working within the bounds of a Presbytery and of members of the Presbytery. Among the duties allotted to this Committee in the Synod's proposal was that of making out the annual estimates to be sent to the foreign boards for their appropriation. Our mission declined to accept this proposal, and on that account its relations with the Synod were for a time considerably strained, and the necessity of severing all relations with the Church of Christ in Japan seemed to be threatened. This would have been a deplorable outcome, necessarily involving the establishment of two churches of the Presbyterian order in Japan, and strong pressure was brought to bear both on the mission and Executive Committee to yield the point in dispute. It seemed to us, however, to involve a matter of principle,

and of expediency also as leading inevitably to friction and misunderstanding.

AFFILIATION

Dr. Ibuka, one of the professors in the leading Presbyterian College and Seminary, had taken a prominent part in urging the demands of the Synod upon the missions. But in July, 1908, the Executive Committee was both surprised and gratified to receive a communication from Dr. Ibuka and a number of other prominent native ministers proposing a plan by which the missions which were unwilling to become cooperating missions under the Synod's definition might apply for recognition as "Affiliated Missions" as follows:

"1. An Affiliated Mission is one which sincerely accepts the Confession of Faith, Constitution and Canons of the Church of Christ in Japan and trains its converts accordingly.

"2. Men desiring to engage in evangelistic work under the direction of an Affiliated Mission may apply to Presbytery for licensure and ordination. Such licentiates and ministers shall be subject to the discipline of the Presbytery, but shall not have the privilege of either full or associate membership.

"3. Affiliated Missions do not organize churches, but when their evangelistic groups are ready for organization they shall apply to Presbytery, and when so organized shall be churches of the Church of Christ in Japan."

This plan received the assent of all the mis-

sions of the Presbyterian group and proved the means of eliminating practically all friction and of enabling them to preserve pleasant and sympathetic relations with the church, while retaining for themselves entire freedom and independence in their work.

COOPERATION BETWEEN MISSIONS

The missions of the Presbyterian and Reformed group had difficulty in arranging satisfactory terms of cooperation among themselves in the matter of theological education. Trouble arose on account of the adoption of "The Outlines of Theology" by Dr. James Newton Clarke as the theological text book in the Meiji-Gakuin, a theological school in which several of the missions and the native church were cooperating. This book was characterized by great beauty and simplicity of style, making it easy of translation and of comprehension by those having only an imperfect knowledge of English. Its doctrine of the Scriptures, however, was that of the radical higher criticism and its theological teachings were those of the advanced liberalism of that day. Efforts to secure the removal of this text book and the substitution of one of a more conservative type did not succeed, and when this fact was made known to our General Assembly, under the instruction of the Assembly and of the Executive Committee, our mission withdrew from the Meiji-Gakuin and established its own theological school at Kobe.

Recently the school at Kobe has been united with the school of the mission of the Presbyterian Church, U. S. A., at Osaka, and with its improved equipment and its faculty of strong conservative men is now making a splendid contribution to the all important work of providing the Church of Christ in Japan with a sound and well trained ministry.

Japan still needs a considerable addition to its foreign missionary force. Its great need, however, is a large increase of native ministers of the type which this school is providing, and especially of men taken from the lower classes so as to be in sympathy with those classes, to go out from the great cities, where most of the evangelizing work has heretofore been done, into the country villages, where the masses of the people still live, to preach to them the old-fashioned Gospel until every man and woman and child in the land has heard and understood it.

GOVERNMENT RESTRICTIONS

In 1889 the Educational Department of the Japanese government issued the following ordinance in regard to religious teaching in secular schools desiring government recognition:

"It being essential from the point of view of educational administration that general education should be independent of religion, religious instruction must not be given nor religious ceremonies performed at government schools, public schools or schools whose curricula are regulated

sions of the Presbyterian group and proved the means of eliminating practically all friction and of enabling them to preserve pleasant and sympathetic relations with the church, while retaining for themselves entire freedom and independence in their work.

COOPERATION BETWEEN MISSIONS

The missions of the Presbyterian and Reformed group had difficulty in arranging satisfactory terms of cooperation among themselves in the matter of theological education. Trouble arose on account of the adoption of "The Outlines of Theology" by Dr. James Newton Clarke as the theological text book in the Meiji-Gakuin, a theological school in which several of the missions and the native church were cooperating. This book was characterized by great beauty and simplicity of style, making it easy of translation and of comprehension by those having only an imperfect knowledge of English. Its doctrine of the Scriptures, however, was that of the radical higher criticism and its theological teachings were those of the advanced liberalism of that day. Efforts to secure the removal of this text book and the substitution of one of a more conservative type did not succeed, and when this fact was made known to our General Assembly, under the instruction of the Assembly and of the Executive Committee, our mission withdrew from the Meiji-Gakuin and established its own theological school at Kobe.

Recently the school at Kobe has been united with the school of the mission of the Presbyterian Church, U. S. A., at Osaka, and with its improved equipment and its faculty of strong conservative men is now making a splendid contribution to the all important work of providing the Church of Christ in Japan with a sound and well trained ministry.

Japan still needs a considerable addition to its foreign missionary force. Its great need, however, is a large increase of native ministers of the type which this school is providing, and especially of men taken from the lower classes so as to be in sympathy with those classes, to go out from the great cities, where most of the evangelizing work has heretofore been done, into the country villages, where the masses of the people still live, to preach to them the old-fashioned Gospel until every man and woman and child in the land has heard and understood it.

GOVERNMENT RESTRICTIONS

In 1889 the Educational Department of the Japanese government issued the following ordinance in regard to religious teaching in secular schools desiring government recognition:

"It being essential from the point of view of educational administration that general education should be independent of religion, religious instruction must not be given nor religious ceremonies performed at government schools, public schools or schools whose curricula are regulated

by provisions of law, even outside of the regular course of instruction."

PROTEST OF THE MISSIONS

On the promulgation of this ordinance a conference was called of representatives of the Protestant missions to consider the adoption by the missions, if possible, of some united policy in the matter. The following action was taken and forwarded to the home boards for their consideration:

"The representatives of six Christian schools met in conference on August 16 to consider what course to pursue in view of the recent instructions of the Educational Department, excluding religion from private schools receiving recognition of the Department, and adopted the following statement:

"The constitution of the empire grants religious liberty. The instructions of the Educational Department definitely and more completely than ever forbid all teaching of religion in schools seeking government recognition. We feel that this position is contrary to the spirit of the constitution of the empire, in practically restricting the liberty of parents in regard to the education of their children. We are not objecting to the Educational Department's making such restrictions for schools supported by public funds, but we feel that to put these limitations on private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government with its accompanying privileges. We are of the conviction that for any Christian school,

supported in any measure by the gifts and prayers of Christian people to exclude Christianity from its school life would be disloyalty to our common Lord and to the churches establishing and supporting our schools. We call upon all officers and teachers of Christian schools to take a firm stand upon this matter, not yielding any Christian principle for the sake of securing government privileges.

“In the judgment of this conference it will be most unfortunate if at this time the missions fail to stand together in maintaining unimpaired the avowed and unmistakable Christian character of their schools in all their departments, at whatever sacrifice of secular advantage or government privilege.”

In November of the same year a conference of the mission Boards whose work was affected by the government ordinance met in New York and unanimously adopted the following statement, copies of which were sent to all the Boards in the United States and Canada requesting their concurrence in the action taken:

“This conference of the representatives of the missionary Agencies mentioned above would express its complete approval of the resolutions adopted by the missions in Japan in regard to the exclusion of religion from the mission schools.”

At its December meeting our Executive Committee expressed its hearty concurrence in the above action of the New York Conference.

In 1903 a more liberal government came into power and the offending ordinance became in-

operative. At the present time our missions have practically full liberty to teach religion in their schools, and a regular course of Bible instruction is being conducted in the Imperial University. In 1921, a similar ordinance was promulgated by the Educational Department of the Japanese government in Korea, but that has also ceased to be enforced, and in neither country are there now any serious restrictions affecting the conduct of our mission schools.

ADOPTION OF OUR EDUCATIONAL POLICY

The experiences above described led the Executive Committee, in July, 1899, to adopt a formal policy on secondary schools, as follows:

"1. We regard school work in general as a relatively costly and inefficient form of evangelistic agency as compared with preaching the Gospel publicly and from house to house. The extent to which day schools may be necessary as a means of bringing heathen children under Gospel influences and gaining access to heathen homes is a matter for each mission having regard to special conditions in its own field to determine. As to academic schools the general rule should be that they should follow, and not precede, the establishment of Christian communities. Their primary aim should be to raise up Christian leaders in the native church, both men and women. A legitimate secondary aim is to give the native church a model of a Christian school and Christian education. Beyond this the problem of general education belongs to the native church itself and not to the mission except in its advisory relation.

"2. The education given should be adapted to the conditions of life in which the pupils will be thrown, and to the work for which they are to be prepared.

"3. The schools should be unqualifiedly Christian. If conditions are such that they cannot be successfully conducted except by compromising their Christian character, as for instance, by employing non-Christian teachers, by excluding the Bible, or by admitting idolatrous features, they should not be conducted at all.

"4. The relative number of Christian pupils should be sufficiently large to give tone and character to the school.

"5. The expense of the plant and the support of the foreign teachers are legitimate charges on the mission treasury. But as a school of academic grade supposes the existence of a Christian community, this community should be required from the beginning to support a part, and as it grows in numbers and ability more and more, and as soon as possible all of the native elements in the school.

"6. The furnishing of food or clothes to the pupil by the mission should only be done in exceptional cases, for which good reasons can be given, as in the case of some orphan or the children of Christian parents who would be objects of charity apart from the school. Tuition fees should be required of those who are able to pay them.

"In general, the school should be conducted on such a financial basis, and as far as possible with such equipment of building and plant as will furnish a model for the native church in conducting its own self-supporting schools as the need for them arises and its ability to maintain them is developed."

The views announced in this declaration and which have recently been reaffirmed in connection with the troubles in China, are practically the same as those advocated by Dr. H. M. Houston, referred to in a previous chapter, and which recent developments seem to be vindicating more and more as the only safe policy for the conduct of Christian education in mission lands.

THE SAME PROBLEM IN CHINA

The critical question at present in China is that of compulsory or optional attendance of pupils on the Bible courses in Church and Mission Schools. The Nationalist party now in control of the government at first demanded as a condition of granting government registration the entire exclusion of religious instruction in both public and private schools. The Chinese church, although numbering only about one in a thousand of the population, has been influential enough through the character and the outstanding ability of some of its leaders, to secure the privilege of putting the Bible in the curriculum of the Church and Mission Schools, provided attendance on the Bible course is made optional. Having fought this battle successfully the Church is now asking, in the case of the schools taken over by the Church but still supported in whole or in part by the missions, the approval of its conducting them, at least as an experiment, on the plan of optional attendance. However reluc-

tant the Boards and the missions may feel to make this concession, it seems to this writer, at the time of this writing (September, 1928) that the concession should be made, both in deference to the opinion of the native church, which has gained the privilege of optional religious teaching after a struggle, and as a preferable alternative to that of altogether abandoning the work of educational missions in China.

CHAPTER VII

POLYGAMY ON THE MISSION FIELD

One of the most troublesome and annoying episodes in our missionary history was the discussion, protracted through several years, as to whether ever, under any circumstances, the reception into the Church by baptism of a man having more than one wife was admissible. This was properly not an administrative but an ecclesiastical problem, to be handled only by the Church courts, but the Executive Committee was drawn into it by direct charges of complicity in the offense, as it was alleged to be, of the baptism of one person in the China mission having a secondary wife, by Rev. M. B. Grier, and of several having plural wives in the African mission, by Dr. W. M. Morrison and others. The discussion began with an overture from certain members of the Synod of Virginia to the Assembly of 1904, asking the Assembly to define its position and to issue definite instruction to our missionaries on the subject. The Assembly answered this overture as follows:

“In view of the fact that the Presbyterian Church is unalterably opposed to polygamy, and would not, under any circumstances, tolerate the entrance into polygamous relations of any of its members, even in heathen lands, and in view of the great care of our Executive Committee of Foreign Missions in appointing to the work in

foreign lands only workers of approved piety and discretion, we deem it unnecessary to make any deliverance on this subject."

At its meeting in 1905 the Synod was asked to overture the next Assembly asking a reconsideration of its former action. In declining to transmit this overture the Synod placed the following statement on its records:

"1. The Synod recognizes the fact that the Scriptures unequivocally enjoin monogamy as the law of God and condemns polygamy as a sin.

"2. The Synod is aware that the Assembly's Committee of Foreign Missions and all missionaries of the Southern Church are in most cordial sympathy with this position.

"3. A difference of opinion exists as to the best method of extirpating polygamy in the foreign field.

"4. It is best not to reopen the question, but to leave it entirely where the Assembly of 1904 has already placed it.

"5. That in the judgment of the Synod of Virginia it should be required and expected of our missionaries of all lands to teach, and to seek to exhibit in the lives of their converts the scriptural law of marriage, and the purity and happiness of the Christian home."

Against this action of the Synod, Dr. S. S. Laws and others complained to the Assembly of 1906, at Greenville, South Carolina. The Assembly adopted the report of a commission which tried the complaint, by a vote of 22 to 2, as follows:

"The Commission finds:

"1. That the Synod of Virginia acted within its rights as to both items of the complaint.

"2. The complaint is dismissed."

Dr. Laws had sent to the Assembly in support of his complaint a book written by himself of 236 pages, entitled "Polygamy and Citizenship," in which he had discussed the subject of polygamy with great ability and from every possible point of view, but with a singular lack of appreciation, as I thought, of certain possible complications that might be found in connection with any specific case.

At the meeting of the Commission and during the trial I was asked what I thought of Dr. Laws' published argument. I replied that in my judgment the author had made a very able presentation of his point of view, "and showed that he knew everything that could be known about the case *except the case itself*,"—referring to the difficulties of the case as they might affect the repudiated plural wife and her children. This unfortunate remark was reported to Dr. Laws and led to a protracted correspondence, conducted on his part with the vigor and plainness of speech that was characteristic of religious controversy fifty or a hundred years ago. His contention was that in order to qualify for baptism the converted polygamist must "repudiate" all wives and concubines except the one first married.

Our contention was that this would in many cases involve injustice and cruelty to the second-

ary wife and her children, inflicting on them the humiliation and disgrace of an outcast position. Some missionaries expressed the opinion that in many instances the result of being thus disgraced in the eyes of her own people might be that the woman would commit suicide as her readiest and, as she would think, her only available refuge. This was one of the difficulties which it did not seem to us that Dr. Laws had fully met and taken account of in his published argument. Granting that polygamy is always a sin, it seemed to us that where the repudiating of the secondary wife would involve even the possibility of such consequences, it would be a sin committed in the open light of knowledge far greater than the sin committed in ignorance of God's law when the relation of secondary wife was formed. So much for the practical aspect of the question.

We did not undertake to handle the ecclesiastical question as to whether a converted heathen with plural wives, supposing him to be truly converted, should be baptized, recognizing that this was something on which only the Church courts could speak with final authority.

Announcing his determination that the matter should be adjudicated in the Church courts, the next step in Dr. Laws' program was to frame an indictment of Rev. M. B. Grier of our China mission, who had committed the overt act of baptizing a man with two wives, before the Presbytery of South Carolina, which the Presbytery declined to entertain. Against this action certain mem-

bers of the Presbytery presented a complaint to the Synod, which the Synod also declined to entertain.

The discussion reached its final stage at the Assembly of 1908, in the presentation of an overture from the Presbytery of Eastern Texas, asking the Assembly "to direct all foreign missionaries to receive no more professed converts into Church membership if such converts are living in the practice of polygamy." To this overture the following answer was adopted:

"The Assembly sympathizes with our missionaries in the many difficulties they encounter in practically applying the teachings of Christianity to conditions in heathen lands, and realizes that much must be left to the discretion of the missionaries on the ground.

"At the same time the Assembly affectionately enjoins on our missionaries that in dealing with questions arising out of these conditions, such as, for example, the prevalence of polygamy or of ancestor worship, and other forms of idolatry, they ought all to be very careful not to compromise the honor of our Church or any of the principles of our holy religion, nor to pursue any policy that would fail to make it plain, either to the Church at home or to the native churches, or to the heathen themselves, that such customs and practices are to be condemned as contrary to the law of Christ as revealed in the Scriptures."

To this deliverance Dr. Laws replied in a final pamphlet, in which he reviewed the entire discussion and left behind his conscientious testi-

mony against what he regarded as a shameful compromise with evil.

So far as we could gather the consensus of opinion of our missionaries in China and Africa, the two fields specially involved in the discussion, a very large majority approved the 1908 Assembly deliverance. There was some difference of opinion at that time as to whether in some cases a heathen believed to be truly converted, and having more than one wife, one of whom could not be put away without injustice and cruelty to her or her children, should be admitted to church membership by baptism. There was practical unanimity in the view that there were cases in which the secondary wife could not be "repudiated" without injustice and cruelty, and, therefore, that it would be wrong to suggest to professed converts that they could qualify for baptism by putting away their secondary wives. Dr. Motte Martin stated that in Africa, in the case of tribal chiefs, most of whom had many wives who were the daughters of other chiefs, the putting away of their wives would be taken as a mortal insult by the tribes from which they came and might bring on bloody tribal wars. In practice, however, the African mission, in which at first a few converted polygamists were baptized, later decided not to baptize any more of them, but to hold them in the relation of permanent catechumens.

In China, after the organization of the General Assembly, an *ad interim* Committee was ap-

pointed to take the problem into consideration and report on a uniform policy for the whole Church. Owing to disturbed conditions in the country this Committee has not at the time of this writing brought in its report.

Very much against my own inclination it fell to my lot to have a leading part in this discussion with Dr. Laws.

I am glad to close this chapter, however, with the statement that in the end, notwithstanding the somewhat acrimonious character of the discussion, I found on a visit of Dr. Laws to Montreal in the summer of 1921 after it was all over, that he had not cherished any unfriendliness to me personally on account of it. He was then nearly blind, and needed someone to walk with him and hold his arm going from the hotel to the auditorium, which I did regularly. Although he was over 90 years of age his mind was bright and clear. He was a very interesting person to converse with, and we chatted frequently and pleasantly about many things, and in the retrospect it is a very great satisfaction to be assured that long before he passed away he had come to have towards me, as I had towards him, none but the most kindly and fraternal feelings.

CHAPTER VIII

TROUBLES IN THE CONGO

FOUNDING OF THE CONGO STATE

The Congo Independent State, as organized and recognized by the United States and the principal European Powers in the year 1885, was a monument to the organizing genius and enterprise and the towering ambition of Leopold II, King of the Belgians. Finding himself the ruler of the smallest of European Kingdoms, as early as 1876 his restless spirit began to reach out for wider fields on which to exploit the political abilities of which he was the conscious possessor. His first move was to call a conference of geographical experts, whose deliberations resulted in the establishment of an "*International Association for the exploration and civilization of Africa.*" The Association first directed its attention to East Africa, but the report of Henry M. Stanley on returning from his great adventure of African exploration led to the selection of the Congo Basin as the sphere of its operations. Gradually the other members of the Association ceased to cooperate and it became a purely Belgian enterprise and, ultimately, the exclusive personal enterprise of the Belgian King.

A working capital of \$200,000 was raised, mostly from King Leopold's private purse. Stanley was employed as his agent and gave four years to visiting among the different tribes and

making treaties for the establishment of trading posts throughout the country. Following this a series of diplomatic events led to the assembling of an *International Congress at Berlin* on the invitation of Prince Bismarck, at which the Congo Independent State was recognized as a Sovereign State and handed over to King Leopold as his personal domain, but under strict treaty provisions guaranteeing "freedom of trade, the encouragement of missionary and philanthropic enterprises intended for the Christianization and civilization of the native people, the suppression of slavery and slave trading and the guaranteeing to the natives protection in their rights as original owners of the land."

Leopold accepted his "*mandate*" with unctuous professions of his purpose to administer it in accordance with these treaty stipulations, and with a view to the "material and moral regeneration of the native people." Before very long, however, it became evident that his real purpose from the beginning was to secure the largest possible financial returns from the administration of his trust in the shortest possible time, not for any altruistic purpose but for his own personal enrichment.

First of all he secured from the Berlin Conference of 1884 the approval of his plan to organize a native military force, professedly for suppressing the Arab slave traders and for policing the country. Then he issued a decree appropriating to the state, which was himself, all the land ex-

cept what was actually occupied by the villages and farms of the natives.

AUSPICIOUS BEGINNINGS

For a while things moved along smoothly enough. Traders came in from several European countries, securing small individual concessions and carrying on a prosperous business in rubber and ivory, and paying the natives a living wage for their labor. Luebo, the headquarters of our mission, became a thriving town of several thousand inhabitants, and with its church and schools and decent and comfortable homes was a striking object lesson of what Christian missions and a civilized government might do for the African people. In November, 1900, we presented a request to King Leopold for several additional concessions, addressing to him the following letter, which will indicate our friendly attitude and our charitable judgment of him at that time:

"To his Majesty, Leopold II, King of the Belgians.

"SIRE: Referring with pleasure to previous correspondence had with your Majesty concerning the work of our Southern Presbyterian Mission in the Congo Free State, we desire at this time to address you with reference to some contemplated enlargement of that work.

"First we take pleasure in pointing your Majesty to our station at Luebo, as an object lesson of what can be accomplished by the quiet religious and educational work of our missionaries towards bettering the condition of the African people. The number of people at Luebo has largely increased in the past few years owing to

the advantages which they find there. Most of them are living after the ways of civilized men, in the peaceful and orderly pursuit of their various avocations. Some of them have been trained until they are able to teach others what they have learned of the blessings of Christian civilization. We are sure that if your Majesty is aware of the facts you will look upon the town of Luebo in its present condition as what you would be glad to see in other parts of your Majesty's African Dominions.

"At the town of Ibanj the work is progressing on the same lines, although it has not yet reached the same stage of development.

"It is now our desire to extend our work to some other places, and we most respectfully request that your Majesty's influence may be used in securing for us the enjoyment of our rights under the General Act of the Berlin Convention, in the matter of property concessions at these new points. The mission has made application to the State for these concessions but so far the request has not been granted.

"Assuring your Majesty that in the future, as in the past, the lives of our missionaries in your Dominions will be devoted only to elevating and improving the character of the people among whom they labor, in which good work they are actuated only by the motive of love and loyalty to the King of Kings, and their desire to advance his Kingdom of peace and truth and righteousness in Africa, and earnestly asking your Majesty's good offices in securing for us the opportunity of accomplishing this beneficent purpose, we remain

"Your Majesty's humble and obedient servants
and well wishers,

"THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S."

A SUSPICIOUS SILENCE

To this letter we received no reply.

Shortly afterwards we had occasion to write him again, asking permission to place a transport steamer on the Congo River. To this letter we received a reply in due time granting our request and expressing his desire to be of service to us in carrying out our plans, and offering to donate us the services of his carpenters at Leopoldville in reconstructing our steamer, which had to be shipped in parts over the railroad from Matadi to Leopoldville. All he proposed to charge for this service was that the steamer should make three trips from Leopoldville to Luebo during each year in the service of the State. This impressed us as a very generous proposition, until we found on investigation that these three trips would about consume the entire navigable season, and leave us no use of our steamer at all for mission purposes!

It was not until the spring of 1903 when Dr. Morrison returned home on his first furlough that we obtained full knowledge of the wholesale violation of all the pledges concerning freedom of trade and the humane treatment of the natives recorded in the Berlin treaty, and the setting up of perhaps the most cruel and brutal regime of exploitation to which any conquered people were ever subjected. The beginning of this regime was the issuing by King Leopold of a decree appropriating to the State, which was himself, all

the land except that actually occupied by the villages and farms of the natives. The licenses of all the small concessionaries were revoked, and in their stead large monopolistic trading companies were given exclusive control of large areas, sometimes of several hundred square miles in extent. The government, that is to say, King Leopold, held 50 per cent of the stock in all these companies. All competition was thus eliminated and the companies fixed their own price to be paid for the rubber and ivory the natives brought in. The price fixed was five cents a pound for rubber, as against about 30 cents a pound, which was the customary price under the earlier competitive system.

EXPLOITATION AND ATROCITIES

The natives were slow in bringing in the rubber at the reduced price, and as rubber must be had to provide the government its revenue and trading companies their profit, resort was had to forced labor and punitive expeditions of the native soldiers to recalcitrant villages, in which occurred the inhuman slave-driving and murders and atrocities of every conceivable kind which make up practically the entire history of Leopold's administration of the Congo from the year 1898 to the day of his death in October, 1909.

The details of this gruesome story were first given to the world in a report to the British Government of Mr. Roger Casement, at that time Consul General to the Congo. They were subse-

quently published in a book entitled "*Red Rubber*" by Mr. E. D. Morell of London, who organized "The Congo Reform Association" of Great Britain, a branch of which was afterwards established in this country.

DR. MORRISON AND CONGO REFORM

But the man who finally became recognized as the foremost champion of the oppressed Congo people was Dr. W. M. Morrison of our African mission. On his way home in 1903 on furlough he stopped in London, where he was already known through articles published in the London papers, and where he secured interviews with the Congo Reform leaders and also with some of the leading government officials and members of Parliament. His story awakened so much interest that he was invited to address a large public meeting in Whitehall, and, a few days later, the Houses of Parliament, on conditions in the Congo. After a discussion in the House of Commons a resolution was passed declaring that "King Leopold stood impeached before the bar of Christendom for high crimes and misdemeanors against humanity, and more especially for his violation, wholesale and retail, of the provisions of the International Act drawn up at Berlin in the year 1884-85."

Immediately on his arrival home Dr. Morrison began a campaign of articles in both the religious and secular press and of addresses in churches

and the Church courts. He also prepared a memorial signed by himself and forty other missionaries which was presented in the U. S. Senate by Senator Morgan of Alabama, urging the government to use its moral influence to have the Congo Government cease its cruel treatment of the natives, and return to the observance of its treaty stipulations. After a speech by Senator Morgan the Senate passed a resolution assuring President Roosevelt that it stood ready to support him in any effort he might make to secure reform in the Congo.

Shortly afterwards I was sent by the Executive Committee with Dr. Morrison to Washington to lay the matter personally before the President. As we entered his office we noticed a copy of Mr. Morell's book, "*Red Rubber*," lying open on his desk. When he came in he received us very cordially and we soon discovered that he was already fully informed about the Congo situation and very properly indignant about it. He assured us of his sympathy with our mission, but stated that the government would not be in a position to take any direct action in the case unless there were some specific instance of personal mistreatment of one of our American missionaries. "Whenever that happens," he said, "then I want you to bring the matter straight to me, and I'll see that your wrongs are righted," and then he added, "*By George, that's what I'm here for.*"

In an address before the Boston Peace Congress in October, 1904, Dr. Morrison gave an ac-

count of the steps by which King Leopold effected his release from all restrictions imposed upon him by the Berlin Conference and established his autocratic reign of terror in the Congo. This address was widely published and commented on editorially in both the religious and secular press, and had a profound effect in awakening American public sentiment and creating a demand for reform.

But neither the agitation of the matter in this country nor in England could put a stop to the abuses of Leopold's government, although it did cause some slight alleviation of them for a time. Dr. Morrison, of course, became a marked man and the King and the rubber companies set him down in their calendars as the object of their vengeance whenever a favorable opportunity might arise. Public sentiment had been so deeply aroused both in this country and in England that an immediate attack would have involved the danger of international complications. But in January, 1908, Dr. W. H. Sheppard wrote for the Kassai Herald, a magazine published by the mission of which Dr. Morrison was responsible editor, an account of a trip through the Bakuba country, describing the wretched condition to which the natives had been reduced by the robbery and oppression of the Kassai Rubber Company. In February, 1909, Dr. Morrison and Dr. Sheppard found themselves confronted with a suit for punitive damages to the amount of 80,000 francs (\$16,000) for injury done to the business

of the company by Dr. Sheppard's article, and also for libelling the government. They were ordered to appear for trial at Leopoldville on May 25 and notified that on failure to appear judgment would be given against them by default. As May 25 was during the dry season when the mission steamer could not navigate the river, and as Leopoldville was 900 miles from Luebo and more than a thousand miles from the place from which native witnesses would have to be brought, the meeting of this summons was a physical impossibility and, as was evidently intended, the missionaries would be condemned without a hearing. The effort of our Consul to secure a postponement of the trial was at first unavailing. Later, however, not for the accommodation of the missionaries but on account of some hitch in the plans of the company in securing their own counsel, the date was postponed until July 30, a date still too early to make it possible for the missionaries to secure the presence of the witnesses necessary for their defense.

Meanwhile, immediately on hearing from Dr. Morrison, about the first of February, 1909, of the indictment and the complications of the trial, the Executive Committee instructed me to go at once to Washington and lay the matter before our Department of State. Mr. Robert Bacon was then Secretary, having succeeded Mr. Root, who had just resigned to enter the Senate. He received me very cordially and manifested the deepest interest in my statement, and when I had

finished, asked what action we desired the government to take. I told him our first request was that he should request the Belgian government to order its Congo officials to arrange for a postponement of the trial until September. Meanwhile we asked the Department to cable our American Consul to make a full investigation of all the facts, both with reference to the trial of the missionaries and to the facts alleged in Mr. Sheppard's article, on his own responsibility, and to report his findings directly to the Department. A cable message to that effect was immediately sent out.

INTERVIEW WITH SECRETARY KNOX

About the first of April I was again sent to Washington to make inquiry concerning the status of the case. A new administration had come into power in which Hon. Philander C. Knox was Secretary of State. Finding that no reply had been received to our cable message sent in February I addressed a communication to Mr. Knox, mailing it to him on Saturday in an envelope marked "Personal."*

With considerable difficulty and with the help of several Senators I secured an appointment for a personal interview with the Secretary on the following Tuesday morning. He received me politely but not very cordially, and before I even sat down intimated that his time was very precious and he would appreciate my being as brief

*See Appendix to Chapter VIII, page 142 herein.

as possible in the statement I wished to make. When I mentioned the Congo he replied, "Well, I find there are tons of stuff in the Department files about the Congo but I have not had time yet to give them a moment's consideration." He then suggested that it might be as well for me to discuss the matter with one of the Assistant Secretaries. After the trouble I had experienced in reaching the Secretary my reaction to this suggestion was the reverse of amiable, and I replied, "No, the matter I wish to present to you is one that involves the liberty, and possibly the lives, of two American citizens. We have had occasion to bring it before the Department several times before, and your predecessors have always deemed it worthy of their personal attention." He replied, "Well, suppose you write the statement out and present it in a form that I can refer to when I have more time." I replied, "That is just what I have done. I wrote it out as carefully as I could and mailed it to you on Saturday in an envelope marked 'Personal,' hoping in that way it might reach you and receive some personal attention before being pigeonholed by some clerk in your office." This was exactly what had been done. He then called his clerk and had the paper brought in. On looking it over hastily, he said, "Well, I congratulate you on having put the matter in a nutshell, and I see that you have a case the Department should consider. I now suggest that you see the Solicitor and have him frame a suitable message to be sent to the Belgian gov-

ernment and then report to me again at three o'clock."

AN INTERESTING COINCIDENCE

I found the Solicitor, Mr. James Brown Scott, who had come over from the previous administration, and who was well informed about the Congo situation, and deeply interested in it. When I entered his room he was reading a paper, and when my name was called he said, "I remember your name in connection with some correspondence we had about the Congo during Mr. Roosevelt's administration, and I suspect that this document I am reading is one that will be of interest to you. It is the report of Consul Handley in answer to the cable message sent him in regard to the Sheppard-Morrison case in February." I had in my hand the copy of the Kassai Herald containing Dr. Sheppard's article on which the indictment was based. Handing it to the Solicitor I said, "Perhaps this document I have in my hand will be of interest to you." On comparing the two documents it was found that Dr. Sheppard's article was far less severe in its arraignment of the Kassai Company than the statements made in the Consul's report concerning the same conditions.

TRIAL OF MORRISON AND SHEPPARD

We then prepared in consultation a message to the Belgian Government, demanding that it instruct its agents in the Congo to make such a

change in the time set for the trial of the missionaries as would give them full opportunity to take all necessary measures for their defense. This message was approved and forwarded by the Secretary, and secured a postponement of the trial until September 25th. On that date the missionaries were tried and triumphantly acquitted. A full account of the trial is given in Dr. Vinson's life of Dr. Morrison and need not be repeated here.

In October, 1909, King Leopold died and was succeeded by his nephew, the present King Albert, a man of the highest and noblest character. Under his benign and just administration the reforms that had previously been attempted in vain were gradually put into effect. The exploitation of the native people has finally ceased. Pleasant and sympathetic relations with the missions have been established. The government now welcomes the cooperation of the missions, especially in such matters as industrial education and public sanitation. Several of our missionaries have been decorated by the Belgian King for services regarded as valuable to the state.

Let it be hoped that now, when so many obstacles to the progress of our work have been removed and so many wide open doors of opportunity stand before us, our Church will not by any retrograde movement in missionary contributions make it impossible to enter these open doors and to go forward to complete the evangelization of this great and needy field.

CHAPTER IX

THE WOMAN'S AUXILIARY*

The Secretary of our women's organized work, Mrs. W. C. Winnsborough, has made it unnecessary for anyone else to write the history of that work. Her book with the above title, published by the Publication Committee in 1927, a copy of which is in almost every home in the Church into which any interest in the missionary work of the Church has penetrated, gives a full account of the history and organization of the work and a full description of all its outstanding features and methods and achievements up to the date of that publication. One omission in Mrs. Winnsborough's book is the mention of the work done in the Woman's Department of the Foreign Mission Office during the years 1908-1913 under the leadership of Miss Louisa Spear, Miss Barbara Lambdin, Mrs. A. T. Graybill, and Miss Margaret McNeilly in promoting the organization of Presbyterian and Synodical Unions, in preparing and circulating helpful literature, and in developing leaders for young people's and children's work, and in the organization of Mission Study Classes. In future editions of this book, which the advance of the work will soon require, it is to be hoped that due credit will be given these pioneer leaders

*At the Assembly of 1928 the name of the Auxiliary was changed to "The Department of Woman's Work," and the title of Superintendent was changed to "Secretary."

and also to the field work of Miss Isabel Arnold of Elkins, West Virginia, for the years of unremunerated service given by her in holding missionary institutes and visiting Presbyterials and churches in the interest of the more thorough organization of the work and the enlistment of larger numbers of society workers.

The outstanding features of the Department of Woman's Work as at present organized are:

1. *It is auxiliary* to the work of the Church. Its gifts are sent through the local church to the Treasurers of the Executive Committees.

2. *It includes the whole program* of the Church in its study, prayers and gifts.

3. All the women of the Church are expected to contribute weekly through the duplex envelopes *as members* of the Church.

I venture the assertion that the details of this organization with all their complications and ramifications as they are described in Mrs. Winnsborough's book are such as no male mind could ever possibly have thought out. And the machinery employed is such as no organization composed of men could ever possibly operate. On the other hand, as operated by the present Secretary with her cohorts of assistant Secretaries of all the Church Causes, of Literature, of Spiritual Life, of Young People's Work, and of Christian Social Service; with the Auxiliary Circle plan providing a place of service and an assignment of responsibility for every woman member of the

Church; with its Synodical and Presbyterian and local Church Conferences; and with its Summer School of Missions held annually at Montreat, and its annual Birthday Gift for some special equipment need of Home and Foreign Missions,—the one for 1927 for a Girls' School building at Kwangju, Korea, amounted to \$56,000;—the organization is, I think, unquestionably the most effective one at present existing in any church.

In 1894 the gifts of the Woman's Missionary Societies for Foreign Missions as given in the Annual Report were \$33,455.07. In this year, 1928, the gifts coming through the Auxiliary to Foreign Missions were \$362,851, and to all the benevolent causes and to local and miscellaneous church work, \$1,716,281. Not all of this, of course, was clear gain over what would have been given without the Auxiliary, but a not inconsiderable part of it was.

The plan conserves all the advantages of the independent Woman's Board and avoids all its disadvantages. Instead of setting up an administration for part of the Church's work separate from, or in rivalry with, that of the central Executive Committees, it has its representatives on these Committees, and is accomplishing the practically solid line-up of all our women with the men in one unified administration.

It scarcely needs to be said that this accomplishment was not achieved without difficulty. It was only done "over the dead bodies," meta-

phorically speaking, of some of our best and strongest men. This incident came under my personal observation. In one of our churches two members of the Missionary Society went before the Session and asked permission for the Society to join the Presbyterial Union, not knowing that the pastor of the church was opposed to it. The matter was discussed, however, and the Session granted their request over his protest. The following Sunday he got even with them. He preached a sermon on Miriam, in which he held her up to proper reprobation as a disturber of the Camp of Israel, and "as the type of those women in our day who are trying to run the Church."

We still have among us some whose conservatism is offended by the lengths to which the Assembly has gone in putting women to the front in Church work; but efforts to hold back the movement seem to become increasingly unavailing as the years go by.

Mrs. Winnsborough in her book has given an appreciative account of the work of the pioneers, like Mrs. M. D. Irvine, Mrs. Josiah Sibley, Miss Jennie Hanna, Mrs. Elizabeth McRae, Mrs. Calvin Stuart, Mrs. Sarah Price, and of still others who later collaborated with her in working out the Auxiliary plan and advocating it by tongue and pen throughout the Church. With becoming modesty she has said little of the practical giving up of her own home life, of her indefatigable

labors in traveling over the Church and in visiting both Home and Foreign Mission fields, and in directing the movements of the multitude of unremunerated helpers inspired by her enthusiasm and personal magnetism who constitute the real secret of the phenomenal success of the work over which she presides.

CHAPTER X

COMITY AND COOPERATION

Our Church has from the beginning stood for interdenominational cooperation in missions, and has taken a sympathetic part in all the great co-operative movements of the past thirty-five years.

The agency through which these movements have functioned has been the Annual Conference of Mission Boards of the United States and Canada. The first meeting of this Conference was called by the Council of the Presbyterian and Reformed Alliance, which met in Toronto in September, 1892. Twenty-three Societies and Boards responded and sent delegates to the first meeting, held in the Presbyterian Board rooms in New York in January, 1893. Our Church was represented by Dr. M. H. Houston, our Secretary, and by two members of the Executive Committee. Dr. Houston made the opening address on "Mission Work in the New Testament as Related to Mission Work Today." Some of the views he expressed, especially those in regard to the missionaries' relations with the native church, and in regard to the support of native workers by foreign funds were too much in contrast with prevailing policies to meet with general acceptance and gave rise to an animated debate. But as intimated in a previous chapter, in reading them over in the light of recent happenings one is impressed with

the feeling that if they had been adopted and practiced in China from the beginning, at least to a modified degree, the Chinese church as it developed would have been much more truly indigenous, of a far more virile and self-reliant type, less encumbered with an institutionalism too elaborate and costly for its then stage of development, and free from the stamp of "foreignness" which proved to be its greatest handicap when the era of nationalism arrived.

My first attendance at these Conferences was in January, 1895. The only four persons besides myself now living whom I can remember as present at that meeting, although possibly there may be others, all of them then comparatively young men, but all of them now on the list of the veterans, are Dr. R. P. McKay of Canada, Dr. James L. Barton of the American Board, Dr. Robert E. Speer of the Presbyterian Board, and Mr. William Henry Grant, the Secretary of the Conference.

At the Conference of 1896 in a paper on "The Discriminating Use of Mission Funds," I offered the suggestion that it might prove a measure of economy to assign to certain Boards and Societies special responsibility for certain fields.

So far as I can remember this was the first mention made in our Conference discussions of the idea of a division of territorial responsibility in missions, although the idea has been suggested in an address of Dr. Alexander Duff, the great Scotch missionary in India, made on a visit to

this country many years before. In the discussion that followed considerable interest was developed and the topic was docketed for further consideration at the next Conference. At that Conference a paper was read by Dr. S. L. Baldwin of the Methodist Episcopal Board on "The Economical Distribution of the Missionary Force," taking very advanced ground for that day on the general subject of mission comity, and advocating as a principle to be recognized in mission administration "that the effective occupation of any territory by one denominational mission should be regarded as a reason for excluding all others from that territory without the consent of the first occupying mission."

It is in the newer fields that this principle has been most thoroughly carried out. The work in Korea was from the beginning divided territorially between the denominational missions. And to this fact, together with the fact that from the beginning the principle of self-support by the native church was emphasized by all the missions, is unquestionably due the remarkable virility and aggressiveness of the Korean church and the unprecedented rapidity of its development.

The classic example of what can be accomplished where the spirit of comity is fully developed is what was done in Mexico in the year 1919. At that time there were missions of the Southern Presbyterians, the Southern Methodists, the Church of the Disciples and the Friends congested and competing with each other in a terri-

tory in Northern Mexico containing about a half million people. In Southern Mexico the mission of the Northern Presbyterians was working alone in a territory containing about five million people.

As the result of two interdenominational Conferences the Southern Presbyterian Mission transferred its entire force to Southern Mexico, the Disciples Mission transferred theirs to one of the Central States, leaving the Southern Methodists and the Friends Mission, which was a very small one, in sole charge of the territory in the north. The Northern Methodists, whose territory was largely in the Federal District, generously made many adjustments with the other missions in the matter of boundaries and strategic locations.

An incident at one of these Conferences illustrates the spirit in which these things were done, as contrasted with the spirit of rivalry that prevailed before the cooperative movement began. The town of Toluca near Mexico City was considered a desirable point for a station by the Presbyterian missions and also by that of the Northern Methodists, and in the discussion on boundaries what threatened to be a sharp contention on the question seemed imminent. After a speech by one of the Presbyterian missionaries I made the statement that if the matter could not be settled without contention I would prefer to see our mission surrender its claim. The Superintendent of the Methodist Mission then rose and said, "Well, if that is the way you are

going to talk about it you may have Toluca." And so the matter was settled. And so a final end was put to anything like denominational friction in the Methodist and Presbyterian work in Mexico.

Still more impressive as a revelation of the new Cooperative Spirit was what occurred between our Committee and the Southern Methodist Board in connection with our work in the Congo. Bishop Walter R. Lambuth, who was then Secretary of the Methodist Board, was a man of broad catholic spirit and of the loveliest character, and in our association in the general work our relations had become personally close and intimate. At his invitation I appeared before several annual meetings of the Methodist Board, carrying an invitation to them from our Committee to join us in our Congo work by establishing a mission in territory contiguous to ours. The invitation was finally accepted, and when Bishop Lambuth went out with his pioneer band of missionaries he went first to Luebo to consult with our mission there as to a suitable location and as to the best methods of work in that field. He spoke to a large congregation in our Luebo church and told them of his plans and asked for their prayers and sympathy. At the conclusion of his address Dr. W. M. Morrison rose and asked for volunteers to go with Bishop Lambuth and help in establishing his work. Fifteen of our church members responded and said they would go if the church would take care of their families until they were settled and ready to send for

them. Among these were three of the evangelists who had been trained by our mission, and who could have recited the African translation of the Shorter Catechism backwards and forwards. This company went with Bishop Lambuth and were organized by him into the first Methodist Church in the Congo, with the three Presbyterian trained men as the first native evangelists of the Methodist Mission.

ADOPTION OF OUR MISSIONARY PLATFORM

The culmination of the idea of territorial division of responsibility in our Church was the adoption by the Assembly of 1907 of a *Missionary Platform*, which has been accepted since that date as defining our denominational task. It was drawn up in our office and adopted by the Executive Committee, and then taken as an overture from the Committee to the General Assembly, as follows:

“The Executive Committee would respectfully overture the General Assembly to adopt a missionary platform for our Church, containing the following declarations:

“1. It is the judgment of the General Assembly that, according to the distribution of territory agreed upon by the different Boards and Committees, the number of human beings in non-Christian countries, for whose evangelization our Church is responsible, is approximately 25,000,000 souls, being distributed as follows: Africa, one million; Brazil, three millions; China, twelve millions; Cuba, five hundred thousand; Japan, four millions; and Mexico, five hundred thousand.

"2. It is the judgment of the General Assembly that the number of foreign missionaries of our Church necessary to accomplish the result of giving the Gospel to these twenty-five millions, within the present generation, is not less than 800, and that the number of trained native workers to be used in the same work should be not less than 5000. This would mean for our denomination the increase of our present force about fourfold.

"3. It is the judgment of the General Assembly that it will cost not less than \$1,000,000 per annum to support the above named workers and their work, and we therefore declare it to be, in our judgment, the duty of our Church to begin at once the effort to bring its foreign mission offerings up to this mark.

"To this end we earnestly call upon every individual church of our denomination to adopt the following missionary policy, which we believe to be that laid down for us in the Word of God:

"(1) Every true church of Christ is, by virtue of its organization as a church of Christ, a missionary society, each member of which is under solemn covenant to the head of the church to help in the fulfillment of our commission to give the Gospel to every creature.

"(2) It is the duty of those who have the proper gifts and qualifications, and who are not providentially hindered, personally, to obey the command of the head of the church to 'go' on this mission. It is the duty of those who may be lacking in necessary qualification for the work or who are providentially hindered from going, to have a share, by their gifts and prayers, in supporting the work. For this purpose every Christian who does not personally go as a missionary, is scripturally bound to give systemati-

cally, proportionately, and cheerfully, to the support of the Cause."

We went to the Assembly scarcely hoping for the immediate adoption of this Platform, but thought it might be referred to an *ad interim* Committee to be reported on the following year. But the Lord was better to us than our faith. That Assembly contained an unusual number of strong and forward-looking men. The Chairman of the Standing Committee on Foreign Missions, Dr. Russell Cecil of Richmond, Virginia, was one of these, and when the draft of the Platform was laid before him, it appealed to his missionary heart and he said, "let us not wait another year but incorporate it now in our report." The presentation of the report and its adoption, after prayer for Divine guidance and without a word of discussion except a simple explanatory statement, by an unanimous rising vote, was the most impressive scene I have witnessed in any of the thirty-three Assemblies I attended in the interest of our work.

I have always believed that our Lord was pleased when He looked down from Heaven on this action of our Church, and that because of it His special blessing has rested on our work.

The figures given in the Platform very soon required revision. Investigation revealed that our territory contained a population of about 32,000,000 instead of 25,000,000. We also did not foresee the economic conditions that reduced the commodity value of the gold dollar in 1907

to less than sixty cents in 1920, and increased the cost of our work proportionately. The cost of travel and transportation was more than doubled, and the cost of building in our Eastern field was about trebled. And so, while our income passed the million-dollar mark several years ago, and the number of our missionaries has never gone more than a little beyond 500, our work is still inadequately financed, and heavy deficits have for several years featured our annual reports:

Nevertheless the Platform has remained with us in its aim and spirit. As a business proposition it stabilized our work by giving us a definite goal to work for, and has immensely strengthened our appeal by adding to all other considerations the force of an acknowledged responsibility.

At the New York Conference of 1909, twenty-five other Boards reported the assumption of a definite world responsibility. But the honor of leadership in this great forward step in our Protestant missionary enterprise belongs to our Church.

One of the unavoidable corollaries of the denominational division of territory is the temporary accentuation of denominationalism in the native churches. The missions that organize churches in their delimited territory will naturally organize them after the pattern of the churches they represent. It was necessary, however, to encounter this temporary difficulty in order to secure the elimination of congestion and

duplication in certain localities and the extension of the work in unoccupied fields. Meanwhile the demand of the native churches for some visible expression of their unity, resulting in the rapid disappearance of the sub-denominational divisions imported from abroad, may be depended on ultimately to eliminate the more offensive features of denominationalism, and continually to enlarge the sphere of their cooperative work. For example, the five churches of the Presbyterian and Reformed group in every field where their work is contiguous have united in establishing one church of the Presbyterian order. And in both polity and doctrine these union churches all represent the same fundamental ideas as those of the mother churches at home. Nor has this come about under compulsion of any kind, for they have all been taught that they were born free, and that, once organized, they are at liberty to frame their own creeds and policies, and to make any contribution that may be led by the spirit of truth to make to any larger interpretation or understanding of the Gospel. And the wonderful thing is that, so far, not one of these composite Presbyterian churches has changed its creed or policy in any essential respect. Their creeds are shorter than ours, but none of them, as far as I know, contains anything that we would regard as heretical or unsound. As Dr. Robert E. Speer remarked at the Philadelphia Presbyterian and Reformed Conference in 1925: "They are moving

ahead with us as though they were churches of the West and we were churches of the East, in one common spirit and one common purpose." In China the union movement has recently included a number of other denominations, but the form of government is still substantially Presbyterian.

Comity and Cooperation, of course, had a large place in the deliberations both of the New York Ecumenical Conference of 1900 and of the Edinburgh Conference of 1910, and as the result of plans and machinery set up by those conferences, cooperative schools and hospitals and other forms of institutional work are being conducted in almost every mission field in a large and efficient way that could only have been conducted in a small way or not at all denominationally.

But in deference to the views of one section of the Church of England no consideration was given at Edinburgh to missions in Catholic countries. In the outcome this proved a fortunate thing for Latin America, for the occasion was thus given for the subsequent holding of two great Latin American Conferences, one at Panama in 1916 and one at Montevideo in 1925,—at each of which ten days were given to the problems of the Latin American field, which could scarcely have had more than one day of the time of the Edinburgh Conference.

The Panama Congress appointed a Cooperation Committee on Latin America which has been furnished by the cooperating churches with an

annual budget of about \$30,000. This budget has been administered by the Committee under the guidance and leadership of its wise and gifted secretary, Dr. S. G. Inman, in the promotion of all kinds of cooperative arrangements, and in awakening in the home church a greatly increased interest in that field. As the result of this work the Latin American work has had a development both in relative extent and in efficiency probably surpassing that of any other mission field during the same period. In several of the larger republics the extent of the work and the appropriations for its support by the home churches have more than doubled. Strong regional cooperating committees have been organized to work in association with the General Cooperation Committee, under strong native leaders, like Prof. Erasmo Braga of Brazil and Dr. Andres Osuna of Mexico, and under their auspices an inspiring list of cooperative enterprises has been developed.

Multitudes of specific instances might be cited, going to show that the phenomenal progress of the Protestant work in Latin America in the past decade is to be accounted for by our cooperative study of the task, our cooperative program of action, and our presentation through cooperation of a united front to all opposing forces.

THE GOAL OF UNITY

But Interdenominational Cooperation, desirable and necessary as it is at this stage of the Church's

development if we are to make any satisfactory progress toward overtaking our missionary task, is not the goal of the great movement for Christian unity which is the outstanding feature of the Church life of our time. That goal, as I see it, is the establishment of one Evangelical church in each separate country; one organically in the smaller and homogeneous countries, and one in the form of a close federation in large countries like the United States, China, and Brazil, containing populations of heterogeneous groups not yet fully assimilated; and preaching a whole gospel, with all its implications, both individual and social, and, while adhering to the great cardinal doctrines of the historic creeds, enriched by a merger of the various aspects of the truth which the separate denominations have specially emphasized in their teaching and their church life.

Under the influence of such churches the Catholic Church if it should still survive might gradually eliminate its sacramentarian and sacerdotal superstitions, the "wood, hay and stubble" which the fathers of the third and fourth centuries built into its structure, and which are reserved for the time when "the day shall declare them, for they shall be revealed by fire."

These national churches would, of course, hold occasional world gatherings like those of Stockholm and Lausanne, at which their representatives would formulate their united plans for world conquest, and would speak as with one voice their testimony on great questions of na-

tional and international morality; and would find themselves prepared, not only to repeat the Creed and the Lord's Prayer together, but also, *all of them without exception*, to sit or kneel together at the Lord's table.

The idea of developing out of the present situation, by any possible plan or program, and within any measurable period of time, any such exhibition of the real oneness of the Church of Christ, might seem at first blush to be hopeless. It will not seem quite so hopeless, however, if we take a backward look long enough to get some historical perspective into our view. We shall find that a long distance has already been traveled towards our goal since the break-up following the Reformation.

In the pioneer days of our Home Mission work a visitor in a certain village which had four churches and adequately supported none, asked a pillar of one congregation: "How is your church getting on now?" and received the reply: "Not very well, but we are thankful that none of the others are doing any better."

In a little village in Scotland in 1750 there was a stonemason who, though a Presbyterian, condescended to do some work on the home of an Episcopal rector. For this he was called to account by the church session. His sin was considered "at least equal to that of *building the high places* mentioned in the Old Testament," and he was declared to be "highly censurable and not deserving of admission to the seals of the C

nant until he professed sorrow for his sin and for the resulting scandal.”

Our Protestant churches today stand at a greater distance from that attitude than they do from the goal of the united church.

It is within the last half century that the greatest progress in the direction of unity has been made, due largely to the foreign missionary enterprise which has necessarily brought the churches closer together, and has revealed to them the impossibility of world conquest by a divided church.

About fifty years ago there was a pastor of the leading Presbyterian Church in one of our Southern cities who was a great theologian and a great pulpit orator. He was also, unfortunately, a very narrow and belligerent denominationalist. He represented the class in our ministry who believed in the *jus divinum* theory of Presbyterian church government to the extent that they regarded those who did not accept it as either mentally defective or as wilfully blind to the plain teachings of the Word of God. On one occasion one of his elders resigned his eldership and joined the Episcopal Church, thereby incurring his former pastor's very serious disrespect. He used to speak of him as “that weak creature.” The ex-elder, however, went on and entered the Episcopal ministry and became rector of a church in the same city in which the church he left was located. One winter he preached a series of sermons on “The Historical

Church," meaning, of course, the Episcopal Church, and published the outlines of them in the local paper. His former pastor took no notice of them until the series was completed. Then he announced one Sunday morning that he would preach the next Sunday on "Presbyterianism versus Episcopacy." A very large congregation assembled, representing both churches, knowing there would be fireworks. He took up "the historical church" and traced its history back to Henry VIII. Beyond that he could find no trace of it that he regarded as authentic. Then he took up the Presbyterian Church and traced its history back to Abraham. "And now," he said, pointing with his finger in the direction of the nearby Episcopal Church, "it ill becomes this mushroom of a night to vaunt itself in the presence of the cedars of Lebanon!" And then for an hour he proceeded to denounce the Episcopal Church as a corrupter of Christian doctrine and as a persecutor of the saints and to demonstrate to his own satisfaction that it was scarcely entitled to the name of a church at all.

The impossibility of imagining any such performance in any respectable Presbyterian pulpit of today indicates something as to the distance we have traveled in the last fifty years away from the spirit of sectarian bigotry and in the direction of the goal of Christian unity.

It is characteristic of all great movements that they have slow beginnings and gather momentum and speed as they progress toward their goal.

In view of these incidents that I have related, and in view of the unification movements which we see going on all over the world today among the churches of our divided Protestantism it would seem not unreasonable to hope that *in another hundred years*—which is quite a short period in church history—the people of God of every name and every place will have come to realize the great fact of their oneness in Christ, and will have found a way to manifest that oneness in some visible form that all the world can see. (I do not know anyone at the present time who is prepared to suggest exactly what that form shall be.) And when that happens it will not be long, I think, until the long-deferred hope of the Church's victory over the world will be realized. For the Savior's prayer was that this might come to pass *in order that the world might believe that God had sent Him.*

CHAPTER XI

LAYMEN'S MISSIONARY MOVEMENT

On November 13, 1896, an interdenominational meeting was held in New York City to commemorate the one hundredth anniversary of the "Haystack Prayer Meeting." At this meeting a resolution was adopted providing for the appointment of a committee of representative laymen, to consult with the Secretaries of all the national Boards of the United States and Canada, with reference to a campaign of missionary education among laymen, and the formation of a comprehensive plan looking to the evangelization of the world in this generation.

An Executive Committee of this general Committee, of which Dr. Samuel R. Capen, Chairman of the American Board of Commissioners for Foreign Missions, was made Chairman, presented to the Annual Conference of Foreign Mission Boards meeting in Philadelphia in January, 1907, a report on plans for the launching and conducting of the movement, as follows: "We recognize this movement as Providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are convinced that this is but another step in advance toward the completion of His purpose in the redemption of mankind."

It was also requested that the Foreign Boards

ascertain from their missions what would be needed in men and money to evangelize in this generation the people for whose evangelization they are severally responsible.

Slightly modifying the watchword of the "Haystack Prayer Meeting" the movement adopted as its watchword, "We can do it *and* we will." This watchword seemed to reveal some lack of comprehension of all that was involved in the problem of world evangelization, which is something far more, and far other than placing on the field a certain number of missionaries and securing a certain amount of funds for their equipment and support. As the event proved this Interdenominational Laymen's Movement did not and could not reach that great objective.

Nevertheless it was better that the movement should begin in this spirit of optimism than in the opposite spirit, and what was impracticable about it was finally corrected by the logic of events.

At the February, 1907, meeting of our Committee of Foreign Missions, Mr. C. A. Rowland of Athens, Ga., made a report of his attendance at the Philadelphia Conference in January, and a Committee was appointed of which he was chairman to organize the movement for our denomination, with the following and other proposals:

First, to project a campaign of missionary co-operation among laymen.

Second, to devise a comprehensive plan looking to the speedy evangelization of that part of the

foreign field definitely committed to our Church.

Third, to cooperate with the various Mission Boards in forming a Centennial Commission, fifty or more in number, to visit all the mission fields and report their findings to the church at home.

The Birmingham Assembly of 1907 heartily endorsed this action of the Executive Committee, and welcomed the advent of the Laymen's Movement as one of the agencies through which it was hoped that the program outlined in our "Missionary Platform" might be carried out.

It cannot be questioned that the Laymen's Movement accomplished great results in the way of missionary education and inspiration among the men of the Church. Thousands of our men were gathered at the series of conventions that were held at Birmingham and Greensboro and Memphis and Charlotte and Chattanooga and at Montreat, to hear addresses by the greatest missionary speakers of our own and other churches. These results have survived the passing of the movement itself, and have become a part of our permanent missionary heritage. At the Montreat Convention, Dr. D. Clay Lilly delivered an address on Christian Stewardship, which so impressed one of the laymen present that he volunteered the support of Dr. Lilly for three years in order that this address might be given in as many of our strong city churches as could be reached in that time. That was missionary education of the most effective and far-reaching kind.

The movement as at first organized, however, was not suited to be the permanent form of denominational organization for our men's missionary work.

First of all, including only Foreign Missions in its scope, although affiliated with and endorsed by the Committee of Foreign Missions which is the Assembly's responsible agency for conducting that work, it did not operate under the direction of the Committee. At its great conventions, under impulses generated by inspiring addresses, plans and programs were launched to which the Foreign Missions Committee would find itself irrevocably committed, but of which it would probably not have approved if submitted to its judgment beforehand. The presence of an eloquent and persuasive missionary from some one field would sometimes turn the tide of interest to that field, or to some special object in that field, leading to the pledging of large designated sums by individuals, or by pastors representing churches, generally alleged to be "over and above" what would otherwise have been given but rarely proving to have been so in the final outcome. This also led to favoritism towards certain fields and prevented the symmetrical development of the whole work for which the Committee was responsible.

It often happened also that pledges made in these open meetings, even if paid once on the "over and above" basis, did not prove to be permanent, so that new work undertaken on that

basis finally came back on the Committee's general fund for support, with the result of involving and keeping the work almost continually in debt. At one convention the support of twenty new missionaries for one field was pledged, most of whom were sent out, the number being larger than there were accommodations for in that field at that time, thus leading to temporary embarrassment to the work. It also proved that a considerable part of the pledges given at that convention were not kept up after the first year. The favorite "special object" was always a new missionary to be sent out, with the ultimate result that we had more missionaries on the field than our total income was ever sufficient properly to equip and support, so that now we are reduced to the necessity of reducing the number in order to avoid the indefinite continuance of debt.

These lessons, of course, could only be learned in the school of experience, and for any mistakes that were made the Executive Committee and its Officers were as much responsible as the leaders of the Laymen's Movement. And in no just sense can it be said that the Laymen's Movement of our Church was a failure.

There can be no doubt, however, that the Assembly at last acted wisely in organizing our men's work under its own responsible Permanent Committee, subject always to the Assembly's review and control and keeping the work always under its own directing hand.

The Interdenominational Laymen's Movement

was finally taken over by the Interchurch Movement, and thus disappeared as a separate entity, having accomplished its mission, not to the extent of reaching the objective expressed in its watchword, but to the extent of having awakened missionary interest and enthusiasm in large numbers of both men and women who had previously been callous and indifferent.

CHAPTER XII

THE INTER-CHURCH WORLD MOVEMENT

At the second Birmingham Assembly of 1917 Dr. Charles H. Pratt, formerly a missionary of Korea, but at that time serving as Secretary of the Laymen's Missionary Movement, was elected Field Secretary of Foreign Missions.

In November, 1918, Dr. Pratt and Dr. James I. Vance, Chairman of our Executive Committee of Foreign Missions, simultaneously saw a vision, and at once proceeded to inaugurate the greatest of all cooperative missionary movements ever undertaken by the Protestant Church,—the movement which came to be known as the Inter-Church World Movement. At their suggestion the Executive Committee of Foreign Missions at its November meeting unanimously adopted the following resolution:

“Meeting just one year after the World War came to an end, and realizing the wonderful opportunity that this opens to the Church of Christ, resolved that this Committee, through our Chairman, Dr. James I. Vance, invite the Foreign Mission Boards of North America, the Y. M. C. A., and the Y. W. C. A., to enter upon a simultaneous missionary drive, asking all the Protestant evangelical churches to raise a sufficient fund for the equipment and support of all their foreign work; and to recruit a sufficient force of evangelists, teachers, doctors, and nurses to go to the front, that the non-Christian world may be immediately

evangelized, and that Christian education, medical and sanitary work and social service be adequately done in non-Christian lands; that this be initiated at once by appointment of delegates to meet in New York in December, for report to the Annual Conference of Mission Boards in January."

One hundred and thirty-five representatives of the Home and Foreign Boards and other allied agencies met in response to this call and came to a unanimous conclusion that the time was ripe for the united campaign suggested in the call.

A committee of twenty was appointed to formulate a plan to be submitted to the Annual Conference of Mission Boards, the Home Mission Council, and the Federation of Women's Boards of Foreign Missions, for conducting this campaign.

This Committee submitted the following plan of organization, which was unanimously adopted:

THE INTER-CHURCH WORLD MOVEMENT OF NORTH AMERICA

1. *Purpose*

To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort and meeting the unique opportunities of the new era.

II. *Interests Included*

While primarily a Home and Foreign Missionary Movement, the movement is to be broad

enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

III. *Methods*

1. *Organization*

(1) National—(a) A General Committee of approximately one hundred; (b) an Executive Committee not to exceed fifteen; (c) the Canadian Council (the questions involved in the movement that are peculiar to the Dominion of Canada should be referred to the Canadian Council).

(2) State and Local—The organization throughout the country in each state and local community of all the Christian forces into some form of inter-church committee or federation.

2. *Survey*

A thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

3. *Education and Publicity*

A thoroughgoing educational and publicity campaign to carry the facts of the survey to the entire Protestant Church constituency in America and to every mission station throughout the world where the churches of North America are at work.

4. *Field Campaign*

A field campaign for the purpose of arousing the Church to a realization of the urgency of united effort in meeting the needs of the commu-

nity, the nation, and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans, and methods of the Inter-Church World Movement of North America, to appeal for the resources of spiritual power, life, and money called for by the survey, and to organize all the forces for the carrying out of their full part of the program.

5. *United Budget and Treasury*

A united budget which shall constitute the financial objective and which shall be presented to the constituency of the cooperating agencies together with the educational and spiritual objectives of the movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the cooperating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies. But in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers a central treasury be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the cooperating agencies, and through which donors who so elect may contribute directly to the united budget. The function of this central treasury shall not be administrative, but to assemble and report the financial facts connected with the campaign, disburse funds for common expenses of the campaign, and

serve as a clearing house between the cooperating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

6. *Financial Drive*

A united financial campaign in the spring of 1920, or whenever in the judgment of the leaders of the movement the churches are sufficiently prepared to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

7. *Conservation and Extension*

A conservation and extension program to be worked out as the movement progresses to insure the sustained cooperation of all the forces involved.

8. *Expenses of the Movement*

The movement to be financed out of funds secured and not by direct assessment upon the participating bodies.

IV. *Immediate Steps*

If and when the foregoing proposals shall have been recommended for submission for the Foreign Missions Conference and Home Missions Council to their participating bodies, the Committee of Twenty shall proceed to complete the organization by choosing members of the general committee, who shall act with full authority to carry out the foregoing proposals.

This was an inspiring dream, and it was not the fault of those who dreamed it that it failed of immediate realization. Isaiah's vision recorded in the second chapter of his prophecy, of "the mountain of the Lord's house established in

the top of the mountains, and all nations flowing unto it," did not come immediately to pass, as he evidently at first expected. But it will ultimately be fully and completely realized. And so will this vision of Dr. Pratt and Dr. Vance and the Executive Committee of Foreign Missions and all those who joined in this effort to bring it to pass be ultimately fulfilled. If the world is ever evangelized it will be when, in a spirit of unity and co-operation, *the whole Church faces its whole task and, in a worthy and coordinated effort, attempts its accomplishment.* This is what the Inter-Church Movement in its original idea contemplated.

But, as happened in the case of Isaiah's vision, the Church at that time was not ready to carry out such a program in full.

In the first place, in spite of the great advance of the cooperative spirit in recent years, the denominational spirit was still too strong to admit of a really united effort. The plans of the movement had to be so hedged about in safeguarding denominational interests that they became unworkable on the lines on which they were originally projected. The final agreement on this point was that the movement should give itself "primarily and unreservedly to the task of *creating an atmosphere* within which *denominational* plans might reach their *denominational* objectives."

The scope of the movement was also so enlarged as to include some things, such as the de-

tailed management of industrial corporations, that lay outside of the spiritual functions of the Church. For instance, a committee organized to investigate the Bethlehem Steel strike brought in a report that awakened considerable antagonism among the "friendly citizens"—men supposed to be sympathetic with Protestantism but not necessarily related to it by church membership—on whom the movement depended for a fund of \$40,000,000 to meet all administrative expenses. In the final outcome also it was found that many of these "friendly citizens" had been solicited by the denominational agencies and some had already made large contributions to the denominational treasuries. For these and other reasons the expense campaign directed to them almost entirely failed.

It is also probably true that the anxiety to take advantage of the "psychological moment" immediately following the great united effort to win the World War led to the launching of the movement before there had been time clearly to think out all the details of its organization and conduct, or to secure for it the intelligent endorsement of the organized church authorities. Dr. Robert E. Speer, in a sympathetic review published in the volume on Church Unity issued by the "Federal Council of Churches" makes the following criticism:

"The movement began as an irresponsible and non-representative movement. Individuals launched it and framed its organization. They

sought to secure the endorsement of their Boards, but even when this was gained there were lacking the confidence and responsibility which go with authorized representation. And it was soon seen also that the endorsement of the Boards was not enough. Such a movement committed the denominations as such and involved their most vital interests, so that action by the highest official denominational judicatories became inevitable. But such submission to the judicatories came too late. It ought to have been done before commitments had been made and courses of action embarked upon about which the churches felt they should have been consulted in advance. The whole movement, difficult as this course might have been, should have been built upon such prior denominational acceptances. It is evident that cooperation involving denominational life needs denominational authority."

And one wonders if there might not have been a Providential feature in the case. What would possibly have been the effect on the work in China, for instance, if the building program for that field had been carried out? Even as it is the great institutional buildings of some of the missions have been looked upon by many Chinese as the castles and fortifications of the foreign army of occupation eight thousand strong scattered over China as representatives of the Christian movement. If these had been multiplied to the extent contemplated in the Inter-Church Movement, might it not have fixed indelibly on the Christian movement in China the stamp of foreignness, and thereby increased the handicap

the Chinese church now lies under from that cause?

Finally, the extravagant scale of expenditure on which the movement was conducted, and the plan of financing it by loans, in the hope of reimbursement from contributions by those to whom the appeal was made as "business men" rather than as evangelical Christians, had much to do with its going temporarily on the rocks.

I use the word "temporarily" advisedly, for the movement is not dead. It only sleeps, and it will come to life again when the churches are ready for it, as this writer believes they will be some day.

Meanwhile it has not been without some permanent beneficent results. The total financial result of the denominational campaign was approximately \$176,000,000, the largest sum ever collected for religious work in a single endeavor. Facts were revealed by its surveys which would never otherwise have come to light, and which are a standing challenge to the churches. Progress was made towards the adoption of more effective methods of procedure in solving the problems of local churches, communities and denominations.

The Editor of the *Christian Century*, after pointing out very frankly what he regarded as the mistakes and failures of the movement, closes his statement with the following general verdict which seems to be absolutely fair and just:

"Thus a great enterprise," he writes, "has

passed into history. It is not to be regarded as a failure in any damaging sense. Mistakes were made in its projection and its promotion. It attempted too many features and it miscalculated the time for so huge a task. But it set high standards of cooperative work and in spite of all reaction, the churches will never go back to some phases of sectarianism which were in vogue before it took form. As time passes, the irritation caused by its failure to reach some of its objectives will disappear, and it will be seen in retrospect as a very noble adventure of faith whose final effect on the American church cannot fail to be of value.

CHAPTER XIII

ADMINISTRATIVE CHANGES

When Dr. Reavis retired in 1911, Dr. Egbert W. Smith, then pastor of the Second Presbyterian Church of Louisville, Kentucky, was elected by the Assembly of that year as his successor.

As stated in a previous chapter, Dr. Reavis continued to do field work on Sundays and during the summer months while filling his chair in the Seminary until 1921, when he was re-elected by the Assembly and is still serving as Field and Candidate Secretary.

SECRETARYSHIP OF DR. EGBERT W. SMITH

At the Bristol Assembly of 1912 the Committee of Systematic Beneficence, which had been charged with the duty of reorganizing our ecclesiastical machinery in the interest of greater unity and economy, both in the internal working of the Executive Committees and in their relations to each other, brought in a report recommending one Executive Secretary for each Committee, with general responsibility for the entire administration, and nominating Dr. Egbert W. Smith as Executive Secretary for Foreign Missions. The report was adopted with an amendment authorizing the Executive Committees to elect other Departmental Secretaries as the necessities of the work might require.

When Dr. Smith has finished the work to which he has been called by a manifest Divine Providence it will be time for some competent person to write the history of his administration. At the time of this writing he has given seventeen years of his tireless energy and his pre-eminent ability to the administration and promotion of the work.

During this period he has visited all our fields, taking ample time to visit every separate station and obtain a thorough knowledge of the condition and problems of each field. This has been made possible by the wise policy of the Assembly in giving us a sufficient secretarial force to take care of the work during these visitations. They have been especially valuable in view of the many difficult and perplexing questions arising in the present transition stage of the work, involving in some fields the entire readjustment of relations between the missionaries and the churches established by their labors.

Under his direction the Departmental organization of the work which its rapid expansion required has been elaborated and developed. A Department of Missionary Education has been conducted, first under the Secretaryship of the lamented Dr. John I. Armstrong, then of Dr. H. F. Williams, and now under that of his capable and versatile successor, Mr. Edward D. Grant, who, in addition to the work of keeping our various missionary organizations supplied with suitable literature, of promoting mission study in the

Sunday Schools and Young People's Societies, of helping the Department of Women's Work in many ways, of organizing and directing Institutes and Conferences, has also had placed on him the responsibility of editing the Foreign Department of the Presbyterian Survey. Being the youngest of our Secretaries his friends are anticipating for him a long career of eminent usefulness in the line of his chosen specialty.

Unquestionably, Dr. Smith's greatest contribution to the cause has been that of a missionary advocate, by voice and pen, his *chef-d'oeuvre* in the latter department being his recently published book, "The Desire of All Nations," which has been selected by the Executive Committee as our principal Mission Study Book for the present year.

In 1925, Rev. C. Darby Fulton, formerly a missionary in Japan, whose retirement was rendered necessary by Providential circumstances, was added to the official staff as Field Secretary, and who, though quite a young man, is filling this important post to the eminent satisfaction of the Executive Committee and the Church.

During the past fifteen years our Business Department has had the benefit of the financial genius of our present Treasurer, Mr. Edwin F. Willis, who has so organized and conducted that Department as to secure for all our missions, at least up to the present time, the prompt payment of their apportionment regardless of temporary deficits, and to put an end to the embarrassment

they sometimes suffered in former years of having to meet emergencies by using their own credit in foreign banks. He has done this in part by building up, over considerable opposition from supposed business "experts" at meetings of the Assembly, a "Reserve Fund," the interest on which offsets the interest which sometimes has to be paid on temporary loans, and which has saved the Treasury from embarrassment in many emergencies, and secured a line of credit that has so far proven sufficient to meet any necessary draft we have had to make upon it. Over and over again I have seen his business proposals called in question at meetings of the Executive Committee and of the General Assembly, but only on the rarest occasions has he failed when given a fair hearing to make good his position, even to the satisfaction of his critics. To his intelligent and conservative management it is unquestionably due that our occasional embarrassing deficits have not been larger than they were.

At the first meeting of the Executive Committee after the Bristol Assembly, as authorized by the Assembly I was chosen by the Committee as its Secretary of Foreign Correspondence. A subsequent Assembly returned to the plan of having all Secretaries elected by the Assembly, but the nomination of Secretaries was taken from the Committee of Systematic Beneficence and restored to the Executive Committees. The three years' term was also inaugurated, with the general effect of discour-

aging organized attacks on Secretaries which the one year term invited. The result in my case was eleven happy years of work in the Office, of the kind most congenial to me, with relief from responsibilities previously borne that did not properly belong to me, until the Montreat Assembly of 1923, when I was given three years more of optional work as "Advisory Secretary," and then in 1926, at the age of 75, I was retired as "Secretary Emeritus." Neither am I quite ready yet to say "*nunc dimittis*," for I am still blessed with physical strength far beyond what is usual in persons of my years, some of which I am trying still to use in serving the Church I love by putting on record and preserving for posterity this story of what God hath wrought through her in giving the knowledge of Christ and His gospel to the world.

The Committee of Systematic Beneficence, later known as the Committee on Stewardship, rendered good service during this period in unifying the financial system of the Church so as to diminish rivalry and friction between the different agencies, and linking up its educational and spiritual development with its financial development. Following out this same idea, and in response to an insistent demand of public sentiment, the Assembly of 1927 adopted the highly centralized form of organization known as "The Assembly's Work Committee," whose history cannot be written because it has not yet been made.

It is very gratifying that under the working

of all the plans mentioned above, and—shall we say?—in spite of the confusion incident to these frequent changes of promotional machinery, our foreign missions income has more than doubled during the last eight years. It is scarcely to be hoped that under this last new plan we will be able to duplicate this record. But if we should be able to make any advance at all, as we are optimistic enough to believe that we surely will, possibly the more businesslike handling of the funds for which it is an attempt to provide may make them go further towards reaching the “Missionary Objective” described in the next chapter, than they otherwise would.

CHAPTER XIV

THE MISSIONARY OBJECTIVE

Back of all sound missionary policy lies the question as to what is the missionary objective. At the time our work was organized the generally accepted view among the Presbyterian group of churches was that the aim of Foreign Missions was that of denominational church extension. So it happened that each branch of the Presbyterian Church had its own foreign branches, organized into courts composed of foreign and native ministers and elders with equal rights in the native courts, and organically united with, and thereby brought into subjection to, the higher courts at home.

On this principle we had attached to our Assembly by cords of several thousand miles in length one Presbytery in China and one in Southern Brazil.

The organization of these two Presbyteries in 1874 and their dissolution in 1876 on the report of a Committee composed of Dr. John B. Adger, Dr. J. Leighton Wilson and Dr. Thomas E. Peck, has been mentioned in a previous chapter. This report was a very elaborate one and its conclusions were remarkable in announcing for our Church at that early day a different policy from the one prevailing in the other Presbyterian churches of that day in regard to the relation of mission churches to the Church at home. After

denying the constitutional right of the Assembly to set up Presbyteries in foreign lands the report goes on to say: "Besides this constitutional objection there is another of a different sort, viz.: *that we ought not to seek to propagate our distinctive Presbyterian body* in various parts of the world, but rather to disseminate the principles and doctrines that we hold." And then, speaking of the native churches resulting from the work of our missions the report declares that "these churches are *free born*, and have the inherent right of self-government through rulers whom the Lord authorizes them to select."*

This action of the Assembly placed our Church in a position of leadership in the establishment of this principle of administration which has now come to be accepted with practical unanimity by the Presbyterian group of churches, and to a large extent also, so far as the principle is concerned, among the other Protestant denominations. Stated as a formula the principle is that all foreign missionary work is pioneer and preliminary, having as to its objective the establishment of self-governing, self-supporting and self-propagating native churches, on which the chief responsibility for evangelizing all non-Christian lands must ultimately fall.

And while these churches will at first, naturally and inevitably, be organized after the pattern of the churches which the missionaries who organize them represent, on them must ultimately de-

*Assembly Minutes, 1876, p. 298 et seq.

volve the right and the responsibility of ascertaining for themselves and conforming themselves to the will of Christ as to what helps, governments or forms of administrative machinery shall be set up in them to conserve their purity and further their development. Any attempt to exercise coercion on them in such matters, either through ecclesiastical authority of foreign missionaries on the ground, or by the issuing of orders by any ecclesiastical body in the home land, would seem to be the very "superfluity of naughtiness" in missionary administration. So far as effective guidance of the infant Church is concerned, there are two things that will usually be found under proper conditions sufficient for that purpose.

One is the wisdom from above, concerning which some of us need to have a strengthening of our faith in God's willingness to give it to young churches in mission lands when they ask for it as liberally as to ourselves.

Another is the missionary's personal and spiritual influence, springing out of his character and life and the Christ-love in his heart for his native Christian brethren, which will usually be sufficient without a vote; which in any event will be greater without a vote than with it, and for which, if he has it not there is no substitute, and least of all a vote.

CHAPTER XV

A LOOK AHEAD

To what extent, and with what result, has our Church in its foreign work been pursuing the objective described in the previous chapter?

All through these two generations our missions have been setting up individual organized churches, and these have aggregated themselves into organized denominations in all our fields except Africa, where the Church is not sufficiently developed for full organization.

It seems a pity that no way has been found to avoid transporting our denominational names to these foreign lands where the history and meaning of them are unknown. We have been able to leave behind most of the sub-denominational divisions of the home churches, and in all our fields the churches growing out of the work of all branches of the Presbyterian Church are organized into one native Presbyterian Church. And so we find in Brazil one Presbyterian Church of approximately 30,000 members; in Japan one (the Church of Christ in Japan) of 35,000; in Korea one of 60,000; in Africa and Mexico each one of about 20,000 members.

The record of our Church in building up its Foreign Mission income and increasing its missionary force during the past ten decades as indicated in the following table is one of which we have no reason to be ashamed.

	Income	Number of Missionaries
1868—\$	6,830	12
1878—	47,225	38
1888—	96,054	66
1898—	146,478	155
1908—	323,878	226
1918—	670,287	381
1928—	1,663,067	484

In October, 1927, the Presbyterian Church in China, then numbering about 90,000, was merged into the Church of Christ in China, representing the fruitage of the missions of the Presbyterian, Reformed, Congregational, United Brethren, Swedish Evangelical and United Church of Canada churches, with a communing membership of about 120,000. Notwithstanding its composition of these seemingly heterogeneous elements the government of this new church remains essentially Presbyterian, and it will no doubt in due time proceed to formulate its own creedal statement which, according to the declaration of our Assembly of 1876, it has the inherent right to do.

All the national churches growing out of the work of our missions are characterized by a commendable spirit of independence and self-direction. So far from regretting the passing of their authority over them our missionaries "are delighted to see their converts rising from pupils into colleagues, and taking their rightful places of leadership in framing their own symbols and evangelizing their own people."

In only two of the fields where we are working today is there anything to hinder the continued and rapid growth of the work. Revolutionary conditions in Mexico and China are giving rise to problems which are difficult, but which we have faith to believe will not be found insoluble.

In Mexico a battle royal is in progress between the liberal forces of the government and the hierarchy of the Roman Catholic Church. The principal items in the liberal program which have now been incorporated in the national Constitution are, the nationalization of church property, the provision that "only a Mexican by birth may be a minister of any creed in Mexico," and the prohibition of religious instruction in primary schools. Our Protestant missionaries, of course, find themselves inconvenienced by these regulations, but they are not complaining of them. They recognize the peculiar conditions in Mexico which make them necessary and they sympathize with the government in its determination to break the strangle hold which the Mexican church has so long held on the political and social as well as the religious life of the Mexican people.

They are carrying on their work of high school, college and theological education and personal evangelization, leaving all technically ecclesiastical functions to the native ministry they have trained, thereby hastening the development of the indigenous self-propagating church which has always been their objective. They are not anticipating any early completion of the task of

evangelizing Mexico but are looking forward with unshaken confidence to that end as the ultimate result of their work.

In China the process of the collapse and disintegration of the world's oldest civilization inevitably involves confusion and trouble in the unloosing of the evil forces always latent in the hearts of sinful men, the destructiveness of which is inevitably in proportion to the vast numbers of people involved. Eventually these contending forces must wear themselves out and there will be settled government again. When that comes to pass the native Christians whose loyalty and friendship to the missionaries has been so remarkably manifested, often at the cost of bitter persecution to themselves, will be glad to welcome back all those who will be willing to work with them under the new conditions.

When they return they will find that the problem they have been working at so long and so laboriously and so tentatively—the “devolution” of all ecclesiastical authority to the native church—will have become an accomplished fact, accomplished summarily and out of hand by Chinese mobs in part, but also in part by native Christian leaders with the approval of the missionary body, all working together under the direction of an overruling Providence.

Then a new era will begin of a church from which the opprobrium of foreignness has been removed, to which the brother from abroad will continue to come with the gifts of love in his

hand, for such help as the native brother will soon feel the need of and be glad to receive.

Undoubtedly the greatest hindrance to the progress of the Gospel in China in recent years has been the impression, unavoidable under the conditions that existed, that Christianity was a foreign religion. With that impression removed, and the application of the lesson of recent experience as to what methods of work are wise and what are otherwise, we may look forward to a period of unprecedented progress in the evangelization of China.

Over against this troubled aspect of the situation in China and in Mexico, and also in India and other fields, due to the prevalence of exaggerated nationalism, stands the fact that in spite of all these difficulties, and in spite of all errors and mistakes in policy and method that have been made in the conduct of the missionary enterprise, the work of Protestant missions during the past half century has had more than a tenfold expansion both at home and abroad. Being God's own enterprise there is no possibility of anything but complete ultimate success. The question as to the probable length of time required to achieve this result, it seems to me, is one concerning which it is useless if not foolish to speculate. Somewhere in the calendar of God the day is fixed, far off or near we cannot tell, for it is not for us to know the times and the seasons, when at the name of Jesus every knee shall bow and every tongue confess that He is Lord.

Whether that consummation comes in our day or whether it shall be postponed another thousand years, it is enough for us to know that when it comes all who have labored and prayed to bring it about will see it and share in it and rejoice in it. Those who are alive and remain in that day will not be beforehand with them that sleep, for the generations of them that sleep will be awakened when the trumpet of the seventh angel sounds and the great voice from heaven proclaims "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

APPENDIX TO CHAPTER VIII

LETTER TO SECRETARY KNOX

*Hon. Philander C. Knox, Secretary of State,
Washington, D. C.*

SIR: In behalf of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, I desire to lay before you the facts and documents relating to a charge of criminal libel which has been brought against two of our missionaries in the Congo Independent State, Africa, Rev. William H. Morrison, D. D., and Rev. W. H. Sheppard, D. D., by certain officers of the Company Kassai, one of the concessionary rubber companies operating in the Kassai District in the same territory covered by the work of our mission.

We are informed that the charge brought against these missionaries is founded on an article published in the Kassai Herald, a magazine published by our missionaries at Luebo, dated January, 1908. A copy of this article is herewith submitted.

We are constrained to ask the intervention of our Department of State for the protection of these missionaries in their rights as American citizens, for the following reasons:

First. In the year 1905, a missionary of the English Baptist Church, the Rev. Edgar Stan-

nard, was accused and tried before a court of the Congo Independent State on a similar charge. A pamphlet issued by the Congo Reform Association, entitled "The Stannard Case," giving an account of the proceedings had in that trial is herewith submitted, together with a brief summary of the contents of the said pamphlet given on a separate sheet and included in the list of documents herewith submitted.

We are informed that since the trial of Mr. Stannard a new law relating to the subject of "defamation" has been promulgated, making the penalty following conviction of the same offense of which Mr. Stannard was convicted, "a maximum of five years' imprisonment, and a fine of one thousand francs, or only one of these penalties."

Considering the severity of this penalty, we feel it incumbent upon us to invoke the aid of our Department of State in preventing any such miscarriage of justice under the forms of law as we believe the records show to have occurred in the case of Mr. Stannard.

Second. That we have just reason to fear the failure on the part of the authorities of the Congo Independent State to give our missionaries a fair trial according to American ideas in this case, seems to us evident from the manner in which the case has been conducted thus far. The alleged offense was committed nearly a year and a half ago. The acquittal of the missionaries will depend upon their being able to prove before

the Court the truth of the statements made in their publication. The witnesses by which these statements must be substantiated are members of the Bakuba Tribe, which tribe has been terrorized by the agents of the Company Kassai, and they will for that reason be difficult to persuade to appear before the Court under any circumstances. A most remarkable circumstance is that the place designated for the trial is Leopoldville, which is about 900 miles distant from Luebo, where the missionaries reside, and about a thousand miles distant from the place where the Bakuba witnesses must be found. Furthermore, the date of the hearing has been fixed for May 25th, by which time the low water in the Kassai River will, in all probability, make it impossible for the steamer owned by our mission to navigate the river higher up than Bena Makima, a distance of two hundred miles from Luebo. It will be necessary for our missionaries and the witnesses they must bring before the Court for their defense to travel this two hundred miles of the journey by caravan. It will also be not less than five months before they will be able to return to Luebo by steamer. During these five months it will be necessary for them to remain at Leopoldville with their witnesses at a very heavy expense. Would such proceedings be tolerated in the trial of an American citizen at home? If not, must we submit to them in the trial of our citizens in the Congo Independent State?

We feel assured that the mere statement of the above facts will be sufficient to show that we are justified in calling upon our Department of State to intervene in this case.

We desire to call special attention to the article taken from the Kassai Herald, on which the charge of the libel is founded, and respectfully ask that a comparison be made of the charges brought in that article against the Company Kassai and its agents with the reports sent to the Department by Consuls Smith, Slocum, Memminger and Hadley, on the conditions which they found prevailing in the same territory.

We desire, in closing, to express our profound gratification at the stand taken by our Government, in declining to recognize the transfer of the sovereignty of the Congo Independent State from King Leopold to Belgium, except upon the basis of satisfactory guarantees of the abolition of forced labor and the restoration to the natives of their rights in land and in the produce of the soil, of which rights they have been deprived by the legislation and procedure of the Congo State. This, together with our whole experience in such cases, leads us to feel the utmost confidence that nothing will be left undone that can properly be done by our Department of State to protect our missionaries from the present threatened injustice and to safeguard their treaty rights.

In behalf of the Executive Committee of Foreign Missions,

Very respectfully yours,

S. H. CHESTER, Secretary.

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Chester

Behind the scenes

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APR 2 '35

W.H. Harper

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